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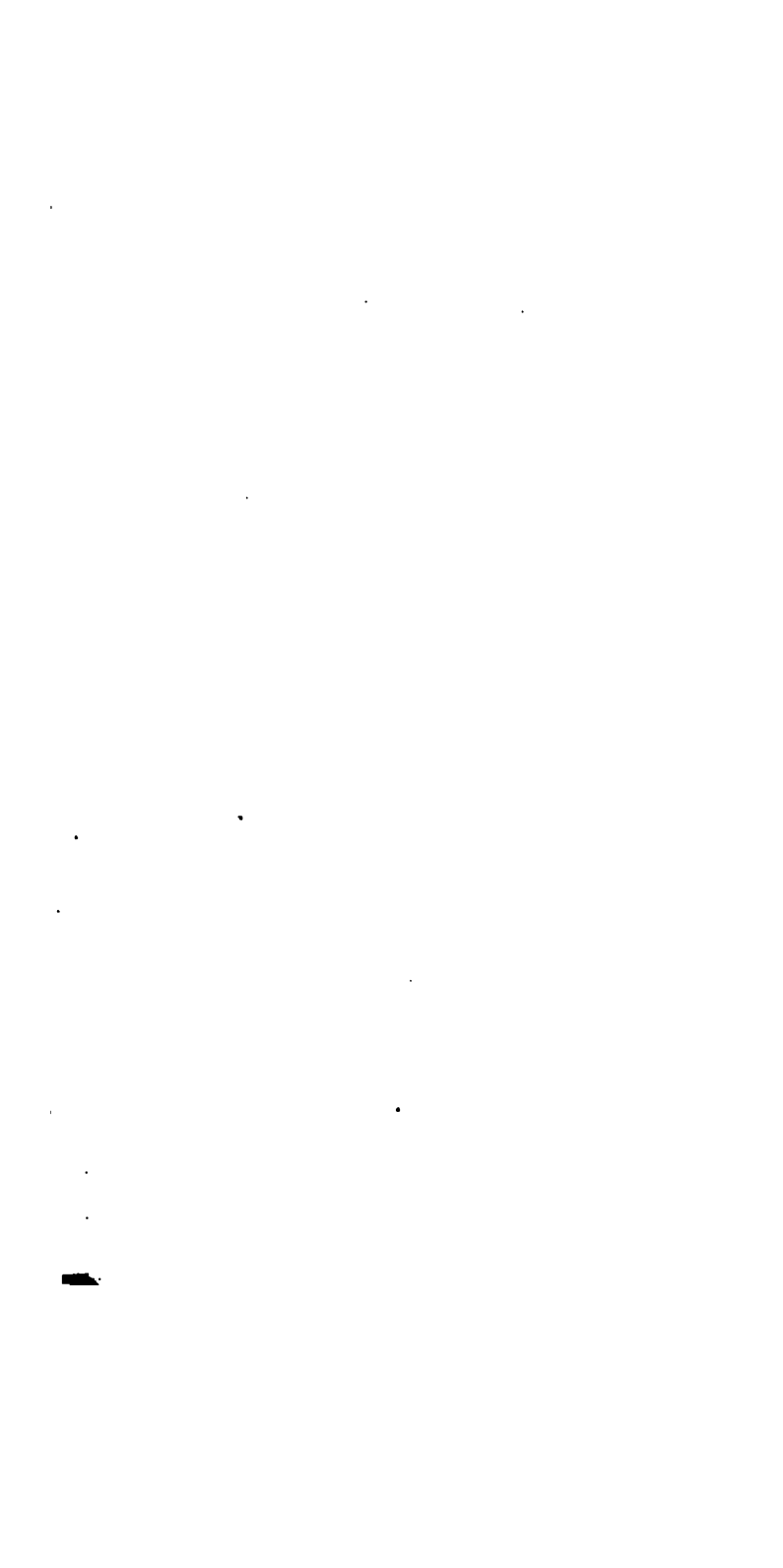
Household Prayer





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Household Prayer,

From Ancient and Authorized Sources,

WITH

MORNING AND EVENING READINGS

FROM THE

GOSPELS AND EPISTLES

FOR EACH DAY OF THE MONTH.

BY THE

REV. P. G. MEDD, M.A.

FELLOW AND TUTOR OF UNIVERSITY COLLEGE, OXFORD.

WITH THE SANCTION OF THE LORD BISHOP OF OXFORD.

LONDON,

RIVINGTONS, 3, WATERLOO PLACE;

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Sanctioned by me for use in the Diocese of Oxford.

S. OXON.

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PREFACE, ON HOUSEHOLD PRAYER:

Every Christian Household ought to be a Church in miniature. The ties of Family are ordained of God, and should be consecrated to Him by the regular collective worship of the Family, conducted, in the absence of a Priest, by its Head. In the houses of Clergymen, and elsewhere, when possible, it is well to have a room set apart for the purpose, simply furnished in such a manner as to indicate its appropriation to holy uses. An oblong room is best, with a Prayer Desk, at which the Reader may kneel facing the end wall or window furthest away from the door. The congregation should range themselves down the two sides of the room, with their backs to the wall, and, without turning round, kneel down in that position, so as still to face each other. The males and females may take opposite sides, or the family one side and the servants the other. Chairs, or long benches, may be placed along, and close to, the side walls. But if the room be narrow this is not necessary, as those assembled may stand during the saying of the Psalms or the reading of the Lesson.

With regard to the Prayers to be used, the Editor would give the following recommendations:

I. In cases where attendance at the daily Church Service is out of the question, to use as much of the daily Matins and Evensong of the Prayer-Book as may be possible. It is the greatest possible mistake to suppose that familiarity with them, from constant private or household use, lessens their value, or our reverent appreciation of them, as Public Offices of the Church. All experience proves the contrary. Indeed it were most

Thou Who dost all gifts impart,
Shine, Sweet SPIRIT, in my heart ;
Best of gifts Thyself bestow ;
Make me burn Thy love to know.

GOD, the Blessèd THREE in ONE,
Dwell within my heart alone ;
Thou dost give Thyself to me,
May I give myself to Thee. Amen.

¶ *Or this.*

AGAIN the LORD's own day is here,
The day to Christian people dear,
As, week by week, it bids them tell
How JESUS rose from death and hell.

For by His flock their LORD declared
His resurrection should be shared ;
And they who trust in Him to save ;
In Him are risen from the grave.

We, one and all, of Him possess,
Are with exceeding treasures blest ;
For all He did, and all He bare,
He gives us as our own to share.

Eternal glory, rest on high,
A blessed immortality,
True peace and gladness, and a throne,
Are all His gifts, and all our own.

And therefore unto Thee we sing,
O LORD of Peace, Eternal King ;
Thy love we praise, Thy Name adore,
Both on this day and evermore. Amen.

On Saints' Days.

How bright those glorious spirits shine!
Whence all their white array?
How came they to the blissful seats
Of everlasting day?

Lo, these are they from sufferings great
Who came to realms of light;
And in the Blood of CHRIST have washed
Those robes which shine so bright.

Now with triumphal palms they stand
Before the throne on high,
And serve the GOD they love amidst
The glories of the sky.

Hunger and thirst are felt no more,
Nor sun with scorching ray;
GOD is their Sun, Whose cheering beams
Diffuse eternal day.

The LAMB, Who reigns upon the throne,
Shall o'er them still preside,
Feed them with nourishment divine,
And all their footsteps guide.

'Mid pastures green He'll lead His flock,
Where living streams appear;
And GOD the LORD from every eye
Shall wipe off every tear.

To FATHER, SON, and HOLY GHOST,
The GOD Whom we adore,
Be glory, as it was, is now,
And shall be evermore. Amen.

On Fridays.

Now, my soul, thy voice upraising,
Tell in sweet and mournful strain
How the Crucified, enduring
Grief, and wounds, and dying pain,
Freely of His love was offered,
Sinless was for sinners slain.

Scourged with unrelenting fury
For the sins which we deplore,
By His livid stripes He heals us,
Raising us to fall no more;
All our bruises gently soothing,
Binding up the bleeding sore.

See! His Hands and Feet are fastened,
So He makes His people free:
Not a wound whence Blood is flowing
But a Fount of Grace shall be;
Yea the very nails which nail Him
Nail us also to the Tree.

Through His Heart the spear is piercing,
Though His foes have seen Him die;
Blood and Water thence are streaming
In a tide of mystery,
Water from our guilt to cleanse us,
Blood to win us crowns on high.

JESU, may those precious Fountains
Drink to thirsting souls afford;
Let them be our Cup and Healing,
And at length our full Reward;
So a ransomed world shall ever
Praise Thee, its Redeeming LORD. Amen.

On Common Week-days.

Now that the daylight fills the sky,
We lift our hearts to God on high,
That He, in all we do or say,
Would keep us free from harm to-day.

May He restrain our tongues from strife,
And shield from anger's din our life,
And guard with watchful care our eyes
From earth's absorbing vanities.

O may our inmost hearts be pure,
From thoughts of folly kept secure,
And pride of sinful flesh subdued
Through sparing use of daily food.

So we, when this day's work is o'er,
And shades of night return once more,
Our path of trial safely trod,
Shall give the glory to our GOD.

All praise to GOD the FATHER be;
All praise, Eternal SON, to Thee;
Whom, with the SPIRIT, we adore
For ever and for evermore. Amen.

¶ *Or this.*

NEW every morning is the love
Our wakening and uprising prove;
Through sleep and darkness safely brought,
Restored to life, and power, and thought.

New mercies, each returning day,
Hover around us while we pray;
New perils past, new sins forgiven,
New thoughts of GOD, new hopes of heaven.

If on our daily course our mind
 Be set to hallow all we find,
 New treasures still, of countless price,
 GOD will provide for sacrifice.

The trivial round, the common task,
 Will furnish all we need to ask,
 Room to deny ourselves, a road
 To bring us daily nearer GOD.

Only, O LORD, in Thy dear love
 Fit us for perfect rest above;
 And help us, this and every day,
 To live more nearly as we pray. Amen.

On Week-days in Advent.

HARK! a thrilling voice is sounding;
 "Christ is nigh," it seems to say;
 "Cast away the dreams of darkness,
 O ye children of the day!"

Wakened by the solemn warning,
 Let the earth-bound soul arise;
 CHRIST, her Sun, all ill dispelling,
 Shines upon the morning skies.

Lo! the LAMB, so long expected,
 Comes with pardon down from heaven;
 Let us haste, with tears of sorrow,
 One and all to be forgiven:

That when next He comes with glory,
 And the world is wrapped in fear,
 With His mercy He may shield us,
 And with words of love draw near.

Honour, glory, might, and blessing,
To the FATHER and the SON,
With the everlasting SPIRIT,
While eternal ages run. Amen.

Daily from Christmas to Epiphany.

HARK! the herald-angels sing
Glory to the new-born KING,
Peace on earth, and mercy mild,
God and sinners reconciled.
Joyful, all ye nations, rise,
Join the triumph of the skies;
With the angelic host proclaim,
CHRIST is born in Bethlehem.

Hark! the herald-angels sing
Glory to the new-born KING.

CHRIST, by highest heaven adored,
CHRIST, the Everlasting LORD,
Late in time behold Him come,
Offspring of a Virgin's womb.
Veiled in flesh the GODHEAD see!
Hail, the Incarnate Deity!
Pleased as Man with man to dwell,
JESUS, our EMMANUEL.

Hark! the herald-angels sing
Glory to the new-born KING.

Hail, the heaven-born Prince of Peace!
Hail, the Sun of Righteousness!
Light and life to all He brings,
Risen with healing in His wings.

Mild He lays His glory by,
Born that man no more may die,
Born to raise the sons of earth,
Born to give them second birth.
Hark! the herald-angels sing
Glory to the new-born King. Amen.

On Week-days in Lent.

LORD, when we bend before Thy Throne,
And our confessions pour,
Teach us to feel the sins we own,
And hate what we deplore.

Our broken spirit pitying see;
True penitence impart;
Then let a kindling glance from Thee
Beam hope upon the heart.

When we disclose our wants in prayer,
May we our wills resign;
And not a thought our bosoms share,
Which is not wholly Thine.

May faith each weak petition fill,
And waft it to the skies,
And teach our hearts 'tis goodness still
That grants it or denies.

All glory to the FATHER be,
All glory to the SON,
All glory, HOLY GHOST, to Thee,
While endless ages run. Amen.

¶ *And after this Hymn shall be said the fifty-first Psalm,
all kneeling.*

HAVE mercy upon me, O God, after Thy great goodness : according to the multitude of Thy mercies do away mine offences.

2 Wash me throughly from my wickedness : and cleanse me from my sin.

3 For I acknowledge my faults : and my sin is ever before me.

4 Against Thee only have I sinned, and done this evil in Thy sight : that Thou mightest be justified in Thy saying, and clear when Thou art judged.

5 Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6 But lo, Thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean : Thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness : that the bones which Thou hast broken may rejoice.

9 Turn Thy face from my sins : and put out all my misdeeds.

10 Make me a clean heart, O God : and renew a right spirit within me.

11 Cast me not away from Thy presence : and take not Thy Holy Spirit from me.

12 O give me the comfort of Thy help again : and stablish me with Thy free Spirit.

13 Then shall I teach Thy ways unto the wicked : and sinners shall be converted unto Thee.

14 Deliver me from blood-guiltiness, O God, Thou that art the God of my health : and my tongue shall sing of Thy righteousness.

15 Thou shalt open my lips, O Lord : and my mouth shall shew Thy praise.

earnestly to be desired that they were really 'familiar in our mouths as household words.' For use in families they would of course be shortened. This may be done in the following ways.

(a) *Begin with the Lord's Prayer, (except in the Evening, when the Confession may be said;) omit the Canticles and the first Lesson; after the Third Collect say, in the Morning, only the Prayers 'For the Clergy and People,' and 'For all Conditions,' and in the Evening, only the 'General Thanksgiving,' concluding with 'The grace of our Lord,' &c. This will not take more than a quarter of an hour.*

(b) *The Daily Services may be still further shortened by saying the Creed only once, either Morning or Evening, and concluding after the Third Collect.*

(c) *On Wednesdays and Fridays, after the Psalms and Lessons, the Litany might be said instead of the Daily Prayers.*

II. *On Sundays, and whensoever attendance at the public Service is possible, it is undesirable to have at home a form of Prayer involving repetition in the case of those members of the Household who may be able to go to Church. We may then adopt either of the two latter of the following forms of Daily Prayer for a Household, of which the first is abridged from the Offices prescribed in the ancient English Use of Salisbury for use at morning and night, and the second from those given in the American Book of Common Prayer.*

The Hymns, with the one exception of that for Whitsuntide, are taken, with the kind permission of the Editors, from "Hymns Ancient and Modern." They should, if possible, be sung; as they easily may be with the help of the edition of that excellent Hymnal which gives the simple melody for each Hymn in the Treble Part. Otherwise they may be recited in alternate verses by the Reader and those assembled.

HYMNS FOR THE MORNING.

On Sundays.

ON this day, the first of days,
God the FATHER'S Name we praise ;
Who, creation's Fount and Spring,
Did the world from darkness bring.

On this day th' Eternal SON
Over death His triumph won ;
On this day the SPIRIT came
With His gifts of living flame.

Oh ! that fervent love to-day
May in every heart have sway,
Teaching us to praise aright
God the Source of life and light.

FATHER, Who didst fashion me
Image of Thyself to be,
Fill me with Thy love divine,
Let my every thought be Thine.

HOLY JESUS, may I be
Dead and buried here with Thee ;
And, by love inflamed, arise
Unto Thee a sacrifice.

LORD, by Thy saving power,
So make us live and die,
That we may stand in that dread hour
At Thy right hand on high. Amen.

Daily in Whitsun-week.

Come, HOLY GHOST, Creator Blest,
Upon our minds vouchsafe to rest;
Replenish with celestial aid
The hearts which Thou Thyself hast made.

To Thee, the COMFORTER, we cry,
The Heavenly Gift of God Most High,
The Living Fount of Fire and Love,
The Soul's Anointing from above.

Thy gifts in sevenfold order stand,
The Finger Thou of God's Right Hand,
The promise of the Father true,
Filling our lips with praises due.

Thy Light to our dull sense impart,
And pour Thy Love through every heart,
Confirm with Might that never dies
Our mortal frame's infirmities.

Drive far from us our deadly foe,
And evermore Thy Peace bestow:
So led by Thee, unerring Guide,
No ill shall draw our steps aside.

Grant us to know the FATHER's Name,
The Sole Begotten SON proclaim :
And that from both Thou dost proceed,
Be still our fixed unfailing Creed.

TO FATHER, SON, and PARACLETE,
All praise for ever, as is meet :
And may the SON on us bestow
The gifts that from the SPIRIT flow. Amen.

Daily Morning Readings

FROM THE GOSPELS,

FOR A MONTH.

¶ *After the Hymn, or the Psalms, or Te Deum, the Reader shall read one of the following portions selected from the Holy Gospels; first saying, Here beginneth the — Chapter, or the — Verse of the — Chapter, of the Holy Gospel according to Saint —. And when he has finished, he shall say, But Thou, O Lord, have mercy upon us. And the rest shall answer, Thanks be to God.*

First Morning.

S. Matthew v.

AND seeing the multitudes, *Jesus* went up into a mountain: and when He was set His disciples came unto Him. And He opened His mouth, and taught them, saying,

Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

Blessed are they that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peace-makers, for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake. Rejoice, and be exceeding glad; for great is your reward in Heaven: for so persecuted they the prophets which were before you.

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted: it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father Which is in Heaven.

Second Morning.

S. Matthew v. 17.

Jesus said, Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the Kingdom of Heaven: but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven.

For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment.

But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing.

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Ye have heard that it was said by them of old time, Thou shalt not commit adultery.

But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Third Morning.

S. Matthew v. 31.

Jesus said, It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.

But I say unto you, Swear not at all; neither by *heaven*, for it is God's throne: nor by the earth, for

it is His footstool: neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be Yea, yea; nay, nay: for whatsoever is more than these cometh of evil.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in Heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

Be ye therefore perfect, even as your Father Which is in Heaven is perfect.

Fourth Morning.

S. Matthew vi.

Jesus said. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father Which is in Heaven.

Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father Which seeth in secret Himself shall reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father Which is in secret; and thy Father Which seeth in secret shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask Him.

After this manner therefore pray ye:

Our Father Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be

done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever. Amen.

For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father Which is in secret: and thy Father, Which seeth in secret, shall reward thee openly.

Fifth Morning.

S. Matthew vi. 19.

Jesus said, Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of

light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

No man can serve two masters: for either he will hate the one, and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father know-

eth that ye have need of all these things. But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you.

Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Sixth Morning.

S. Matthew vii.

Jesus said, Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs; neither cast ye your pearls before swine, lest they trample them under their feet, and turn again, and rend you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Or what man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father Which is in Heaven give good things to them that ask Him?

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Seventh Morning.

S. Matthew vii. 15.

Jesus said, Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

Not every one that saith unto Me, Lord, Lord,

shall enter into the Kingdom of Heaven ; but he that doeth the will of My Father Which is in Heaven.

Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy Name ? and in Thy Name have cast out devils ? and in Thy Name done many wonderful works ? And then will I profess unto them, I never knew you : depart from Me, ye that work iniquity.

Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon a rock.

And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell : and great was the fall of it.

And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine : for He taught them as one having authority, and not as the scribes.

Eighth Morning.

S. Matthew x. 28.

Jesus said to His disciples, Fear not them which kill the body, but are not able to kill the soul : but rather fear Him Which is able to destroy both soul and body in hell.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.

Whosoever therefore shall confess Me before men, him will I confess also before My Father Which is in Heaven. But whosoever shall deny Me before men, him will I also deny before My Father Which is in Heaven.

Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household.

He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me, is not worthy of Me. And he that taketh not his cross, and followeth after Me, is not worthy of Me.

He that findeth his life shall lose it: and he that loseth his life for My sake shall find it.

And again we read in Saint Matthew xvi. 24.

Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me.

For whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it.

For what is a man profited, if he shall gain the

whole world, and lose his own soul? or what shall a man give in exchange for his soul?

For the Son of Man shall come in the glory of His Father with His Angels: and then He shall reward every man according to his works.

Ninth Morning.

S. Matthew xviii.

At the same time came the disciples unto Jesus, saying, Who is the greatest in the Kingdom of Heaven?

And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven. And whoso shall receive one such little child in My name, receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

Take heed that ye despise not one of these little ones; for I say unto you, That in Heaven their Angels do always behold the Face of My Father Which is in Heaven.

For the Son of Man is come to save that which was lost.

How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father Which is in Heaven that one of these little ones should perish.

Tenth Morning.

S. Matthew xviii. 15.

Jesus said to His disciples, Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church,

let him be unto thee as an heathen man and a publican.

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in Heaven : and whatsoever ye shall loose on earth shall be loosed in Heaven.

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father Which is in Heaven.

For where two or three are gathered together in My Name, there am I in the midst of them.

Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him ? till seven times ?

Jesus saith unto him, I say not unto thee, Until seven times ; but, Until seventy times seven.

Therefore is the Kingdom of Heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him an hundred pence : and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Eleventh Morning.

S. Matthew xxiv. 36.

Jesus said, Of that day and hour knoweth no man, no, not the Angels of Heaven, but My Father only.

But as the days of Noe were, so shall also the Coming of the Son of Man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the Coming of the Son of Man be.

Then shall two be in the field ; the one shall be taken, and the other left. Two women shall be grinding at the mill ; the one shall be taken, and the other left.

Watch therefore : for ye know not what hour your Lord doth come.

But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

Therefore be ye also ready : for in such an hour as ye think not the Son of Man cometh.

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season ? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods.

But and if that evil servant shall say in his heart, My lord delayeth his coming : and shall begin to smite his fellow servants, and to eat and drink with the drunken ; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites : there shall be weeping and gnashing of teeth.

Twelfth Morning.

S. Matthew xxv. 31.

Jesus said unto His disciples, When the Son of Man shall come in His glory, and all the holy Angels

with Him, then shall He sit upon the throne of His glory.

And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats:

And He shall set the sheep on His right hand, but the goats on the left.

Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me.

Then shall the righteous answer Him, saying, 'Lord, when saw we Thee an hungred, and fed Thee? or thirsty, and gave Thee drink? when saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? or when saw we Thee sick, or in prison, and came unto Thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.

Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed

Me not: sick, and in prison, and ye visited Me not.

Then shall they also answer Him, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?

Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me.

And these shall go away into everlasting punishment: but the righteous into Life Eternal.

Thirteenth Morning.

S. Mark xii. 28.

And one of the scribes came, and having heard them reasoning together, and perceiving that He had answered them well, asked Him, Which is the first commandment of all?

And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

And the scribe said unto Him, Well, Master, Thou hast said the truth: for there is one God; and there is none other but He: and to love Him with all the heart, and with all the understanding,

and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the Kingdom of God. And no man after that durst ask Him any question.

Fourteenth Morning.

S. Luke vi. 20.

And Jesus lifted up His eyes on His disciples, and said,

Blessed be ye poor, for yours is the Kingdom of God.

Blessed are ye that hunger now, for ye shall be filled.

Blessed are ye that weep now, for ye shall laugh.

Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in Heaven: for in the like manner did their fathers unto the Prophets.

But woe unto you that are rich! for ye have received your consolation.

Woe unto you that are full! for ye shall hunger.

Woe unto you that laugh now! for ye shall mourn and weep.

Woe unto you when all men shall speak well of *you!* forso did their fathers to the false prophets.

But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloke, forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again. And as ye would that men should do to you, do ye also to them likewise.

For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil.

Be ye therefore merciful, as your Father also is merciful.

Fifteenth Morning.

S. Luke vi. 37.

Jesus said to His disciples, Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven. Give, and it shall be given unto you; good measure,

pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

And He spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

The disciple is not above his master: but every one that is perfect shall be as his master.

And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

And why call ye Me, Lord, Lord, and do not the things which I say?

Whosoever cometh to Me, and heareth My sayings,

and doeth them, I will shew you to whom he is like. He is like a man which built a house, and digged deep, and laid the foundation on a rock : and when the flood arose, the stream beat vehemently upon that house, and could not shake it : for it was founded upon a rock.

But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth ; against which the stream did beat vehemently, and immediately it fell ; and the ruin of that house was great.

Sixteenth Morning.

S. Luke xii. 15.

And Jesus said unto them, Take heed, and beware of covetousness : for a man's life consisteth not in the abundance of the things which he possesseth.

And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits ? And he said, This will I do : I will pull down my barns, and build greater ; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee : then whose shall these things be which thou hast provided ?

So is he that layeth up treasure for himself, and is not rich toward God.

And He said unto His disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

The life is more than meat, and the body is more than raiment.

Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest?

Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will He clothe you, O ye of little faith?

And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things. But rather seek ye the Kingdom of God; and all these things shall be added unto you.

Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom.

Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the Heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when He will return from the wedding; that when He cometh and knocketh, they may open unto Him immediately.

Blessed are those servants, whom the Lord when He cometh shall find watching: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not.

Sebenteenth Morning.

S. Luke xiii. 23.

Then said one unto Him, Lord, are there few that be saved? And He said unto them,

Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets.

But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity,

There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets, in the Kingdom of God, and you yourselves thrust out.

And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God.

And, behold, there are last which shall be first, and there are first which shall be last.

Eighteenth Morning.

S. Luke xiv. 25.

And there went great multitudes with Him: and He turned, and said unto them,

If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple.

And whosoever doth not bear his cross, and come after Me, cannot be My disciple.

For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish.

Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple.

Nineteenth Morning.

S. Luke xv. 1.

Then drew near unto *Jesus* all the publicans and sinners for to hear Him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them.

And He spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and

neighbours, saying unto them, Rejoice with me ; for I have found my sheep which was lost.

I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me ; for I have found the piece which I had lost.

Likewise, I say unto you, there is joy in the presence of the Angels of God over one sinner that repenteth.

And He said, A certain man had two sons. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land ; and he began to be in want. And he went and joined himself to a citizen of that country ; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat : and no man gave unto him. And when he came to himself, he said, How many *hired servants* of my father's have bread enough and

to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

And the son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat and be merry: for this my son was dead, and is alive again; he was lost, and is found.

Twentieth Morning.

S. Luke xviii. 18.

And a certain ruler asked Him, saying, Good Master, what shall I do to inherit eternal life?

And Jesus said unto him, Why callest thou Me good? none is good, save one, that is, God.

Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

And he said, All these have I kept from my youth up.

Now when Jesus heard these things, He said unto

him, Yet lackest thou one thing : sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in Heaven : and come, follow Me.

And when he heard this, he was very sorrowful : for he was very rich.

And when Jesus saw that he was very sorrowful, He said, How hardly shall they that have riches enter into the Kingdom of God ! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of God.

And they that heard it said, Who then can be saved ?

And He said, The things which are impossible with men, are possible with God.

Then Peter said, Lo, we have left all, and followed Thee.

And He said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, Life Everlasting.

Twenty-first Morning.

S. John i. 1.

In the beginning was the Word, and the Word was with God, and the Word was God.

The Same was in the beginning with God.

All things were made by Him ; and without Him was not any thing made that was made.

In Him was Life; and the Life was the Light of men.

And the Light shineth in darkness; and the darkness comprehended It not.

There was a man sent from God, whose name was John.

The same came for a witness, to bear witness of the Light, that all men through him might believe.

He was not that Light, but was sent to bear witness of that Light.

That was the true Light, Which lighteth every man that cometh into the world.

He was in the world, and the world was made by Him, and the world knew Him not.

He came unto His own, and His own received Him not.

But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name: which were born, not of blood, nor of the will of of the flesh, nor of the will of man, but of God.

AND THE WORD WAS MADE FLESH, AND DWELT AMONG US, (and we beheld His glory, the glory as of the Only-Begotten of the Father,) full of grace and truth.

John bare witness of Him, and cried, saying, This was He of Whom I spake, He that cometh after me is preferred before me: for He was before me.

And of His fulness have all we received, and grace for grace.

For the law was given by Moses, but grace and truth came by Jesus Christ.

No man hath seen God at any time; the Only-Begotten Son, Which is in the bosom of the Father, He hath declared Him.

Twenty-second Morning.

S. John iii. 14.

Jesus said, As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have Eternal Life.

For God so loved the world, that He gave His Only-Begotten Son, that whosoever believeth in Him should not perish, but have Everlasting Life.

For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the Only-Begotten Son of God.

And this is the condemnation, that Light is come into the world, and men loved darkness rather than Light, because their deeds were evil.

For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Twenty-third Morning.

S. John vi. 26.

Jesus answered them, and said, Verily, verily, I say unto you, Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

Labour not for the meat which perisheth, but for that Meat Which endureth unto Everlasting Life, Which the Son of Man shall give unto you : for Him hath God the Father sealed.

Then said they unto Him, What shall we do, that we might work the works of God ?

Jesus answered and said unto them, This is the work of God, that ye believe on Him Whom He hath sent.

They said therefore unto Him, What sign shewest Thou then, that we may see, and believe Thee ? what dost Thou work ? Our fathers did eat manna in the desert ; as it is written, He gave them bread from Heaven to eat.

Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from Heaven ; but my Father giveth you the true Bread from Heaven. For the Bread of God is He Which cometh down from Heaven, and giveth Life unto the world.

Then said they unto Him, Lord, evermore give us this Bread.

And Jesus said unto them, I am the Bread of life : he that cometh to Me shall never hunger ; and he that believeth on Me shall never thirst.

But I said unto you, That ye also have seen Me, and believe not.

All that the Father giveth Me shall come to Me ; and him that cometh to Me I will in no wise cast out.

For I came down from Heaven, not to do Mine own will, but the will of Him That sent Me.

And this is the Father's will Which hath sent Me, that of 'all which He hath given Me I should lose nothing, but should raise it up again at the last day.

And this is the will of Him That sent Me, That every one which seeth the Son, and believeth on Him, may have Everlasting Life : and I will raise him up at the last day.

Twenty-fourth Morning.

S. John vi. 41.

The Jews murmured at *Jesus*, because He said, I am the Bread Which came down from Heaven.

And they said, Is not this Jesus, the son of Joseph, whose father and mother we know ? how is it then that he saith, I came down from Heaven ?

Jesus therefore answered and said unto them, Murmur not among yourselves.

No man can come to Me, except the Father Which hath sent Me draw him : and I will raise *him up* at the last day.

It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto Me.

Not that any man hath seen the Father, save He Which is of God, He hath seen the Father.

Verily, verily, I say unto you, He that believeth on Me hath Everlasting Life.

I am that Bread of Life.

Your fathers did eat manna in the wilderness, and are dead. This is the Bread Which cometh down from Heaven, that a man may eat thereof, and not die.

I am the Living Bread Which came down from Heaven: if any man eat of this Bread, he shall live for ever: and the Bread That I will give is My Flesh, Which I will give for the life of the world.

The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you.

Whoso eateth My Flesh, and drinketh My Blood, hath Eternal Life; and I will raise him up at the last day.

For My Flesh is Meat indeed, and My Blood is Drink indeed.

He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him.

As the Living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me.

This is that Bread Which came down from Heaven : not as your fathers did eat manna, and are dead : he that eateth of this Bread shall live for ever.

These things said He in the synagogue, as He taught in Capernaum.

Many therefore of His disciples, when they had heard this, said, This is an hard saying ; who can hear it ?

When Jesus knew in Himself that His disciples murmured at it, He said unto them, Doth this offend you ? What and if ye shall see the Son of Man ascend up where He was before ? It is the Spirit that quickeneth ; the flesh profiteth nothing : the words that I speak unto you, they are Spirit, and they are Life.

Twenty-fifth Morning.

S. John x. 1.

Jesus said, Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep.

To him the porter openeth ; and the sheep hear his voice : and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him : for they know his voice. And a stranger will they not follow, but will flee from *him* : for they know not the voice of strangers.

This parable spake Jesus unto them: but they understood not what things they were which He spake unto them.

Then said Jesus unto them again,

Verily, verily, I say unto you, I am the door of the sheep. All that ever came before Me are thieves and robbers: but the sheep did not hear them.

I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have Life, and that they might have it more abundantly.

I am the Good Shepherd: the Good Shepherd giveth His life for the sheep. But he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep.

I am the Good Shepherd, and know My sheep, and am known of Mine.

As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be One Fold and One Shepherd.

Therefore doth My Father love Me, because I lay down My life, that I might take it again. No

man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father.

Twenty-sixth Morning.

S. John xiv. 1.

Jesus said to His disciples, Let not your heart be troubled: ye believe in God, believe also in Me.

In My Father's House are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.

Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way?

Jesus saith unto him,

I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him.

Philip said unto Him, Lord, shew us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the

Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father and the Father in Me: or else believe Me for the very works' sake.

Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father.

And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in My Name, I will do it.

Twenty-seventh Morning.

S. John xiv. 14.

Jesus said to His disciples, If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.

I will not leave you comfortless: I will come to you.

Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also.

At that day ye shall know that I am in My Father, and ye in Me, and I in you.

He that hath My commandments, and keepeth

them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.

Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?

Jesus answered and said unto him,

If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make our abode with him.

He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the Father's Which sent Me.

These things have I spoken unto you, being yet present with you. But the Comforter, Which is the Holy Ghost, Whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Ye have heard how I said unto you, I go away, and come again unto you. If ye love Me, ye would rejoice, because I said I go unto the Father: for My Father is greater than I.

And now I have told you before it come to pass, that when it is come to pass, ye might believe.

Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in Me.

But that the world may know that I love the Father ; and as the Father gave Me commandment, even so I do. Arise, let us go hence.

Twenty-eighth Morning.

S. John xv. 1.

Jesus said to His disciples, I am the true vine, and My Father is the husbandman.

Every branch in Me that beareth not fruit He taketh away : and every branch that beareth fruit He purgeth it, that it may bring forth more fruit.

Now ye are clean through the word which I have spoken unto you.

Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in Me.

I am the vine, ye are the branches : He that abideth in Me, and I in him, the same bringeth forth much fruit : for without Me ye can do nothing.

If a man abide not in Me, he is cast forth as a branch, and is withered ; and men gather them, and cast them into the fire, and they are burned.

If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.

Herein is My Father glorified, that ye bear much fruit ; so shall ye be My disciples.

As the Father hath loved Me, so have I loved you : continue ye in My love.

If ye keep My commandments, ye shall abide in

My love; even as I have kept My Father's commandments, and abide in His love.

These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.

This is My commandment, That ye love one another, as I have loved you.

Greater love hath no man than this, that a man lay down his life for his friends.

Ye are My friends, if ye do whatsoever I command you.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends: for all things that I have heard of My Father I have made known unto you.

Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in My Name He may give it you.

These things I command you, that ye love one another.

Twenty-ninth Morning.

S. John xvi. 1.

Jesus said to His disciples, These things have I spoken unto you, that ye should not be offended.

They shall put you out of the synagogues: yea, the time cometh that whosoever killeth you will think that he doeth God service.

And these things will they do unto you, because *they have not known the Father, nor Me.*

But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

But now I go My way to Him that sent Me; and none of you asketh Me, Whither goest Thou? But because I have said these things unto you, sorrow hath filled your heart.

Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away the Comforter will not come unto you, but if I depart I will send Him unto you.

And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on Me: Of righteousness, because I go to My Father, and ye see Me no more; Of judgment, because the prince of this world is judged.

I have yet many things to say unto you, but ye cannot bear them now.

Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come.

He shall glorify Me: for He shall receive of Mine, and shall shew it unto you.

Thirtieth Morning.

S. John xvi. 16.

Jesus said, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me, *because I go to the Father.*

Then said some of His disciples among themselves, What is this that He saith unto us, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me: and, Because I go to the Father? They said therefore, What is this that He saith, A little while? We cannot tell what He saith.

Now Jesus knew that they were desirous to ask Him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

And in that day ye shall ask Me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you. Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full.

These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs: but I shall shew you plainly of the Father.

At that day ye shall ask in My Name: and I say *not* unto you, that I will pray the Father for you;

for the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father.

His disciples said unto Him, Lo, now speakest Thou plainly, and speakest no proverb. Now are we sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God.

Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me.

These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

Thirty-first Morning.

S. John xvii.

These words spake Jesus, and lifted up His eyes unto Heaven, and said,

Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee:

As Thou hast given Him power over all flesh, that He should give Eternal Life to as many as Thou hast given Him.

And this is Life Eternal, that they might know

Thee the only true God, and Jesus Christ, Whom Thou hast sent.

I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do.

And now, O Father, glorify Thou Me with Thine Own Self with the glory which I had with Thee before the world was.

I have manifested Thy Name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy word.

Now they have known that all things whatsoever Thou hast given Me are of Thee.

For I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me.

I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine: and all Mine are Thine, and Thine are Mine; and I am glorified in them.

And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own Name those whom Thou hast given Me, that they may be one, as We are.

While I was with them in the world I kept them in Thy Name: those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.

And now come I to Thee; and these things I speak in the world, that they might have My joy *fulfilled* in themselves.

I have given them Thy word ; and the world hath hated them, because they are not of the world, even as I am not of the world.

I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.

They are not of the world, even as I am not of the world.

Sanctify them through Thy truth : Thy word is truth.

As Thou hast sent Me into the world, even so have I also sent them into the world.

And for their sakes I sanctify Myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on Me through their word.

That they all may be one ; as Thou, Father art in Me, and I in Thee, that they also may be one in Us : that the world may believe that Thou hast sent Me.

And the glory which Thou gavest Me I have given them ; that they may be one, even as We are One.

I in them, and Thou in Me, that they may be made perfect in one ; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.

Father, I will that they also, whom Thou hast given Me, be with Me where I am ; that they may behold My glory, which Thou hast given Me : for Thou lovedst Me before the foundation of the world.

O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me.

And I have declared unto them Thy Name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them.

Morning Prayer

FOR A HOUSEHOLD.

(*Abridged from the Book of Common Prayer.*)

¶ *After one of the preceding Hymns, according to the Day or Season, has been said or sung by all standing, the Prayer Book Psalms for the Day, or the Te Deum, or both, according to discretion and opportunity, may be said or sung.*

Te Deum Laudamus.

WE praise Thee, O God : we acknowledge Thee to be the Lord.

All the earth doth worship Thee : the Father everlasting.

To Thee all Angels cry aloud : the Heavens, and all the Powers therein.

To Thee Cherubin, and Seraphin : continually do cry,

Holy, Holy, Holy : Lord God of Sabaoth ;

Heaven and earth are full of the Majesty : of Thy Glory.

The glorious company of the Apostles : praise Thee.

The goodly fellowship of the Prophets : praise Thee.

The noble army of Martyrs : praise Thee.

The holy Church throughout all the world : doth acknowledge Thee ;

The Father : of an infinite Majesty ;
Thine honourable, true : and only Son.

Also the Holy Ghost : the Comforter.

Thou art the King of Glory : O Christ.

Thou art the everlasting Son : of the Father.

When Thou tookest upon Thee to deliver man :
Thou didst not abhor the Virgin's womb.

When Thou hadst overcome the sharpness of
death : Thou didst open the Kingdom of Heaven to
all believers.

Thou sittest at the right hand of God : in the
Glory of the Father.

We believe that Thou shalt come : to be our
Judge.

We therefore pray Thee, help Thy servants : whom
Thou hast redeemed with Thy precious Blood.

Make them to be numbered with Thy Saints : in
glory everlasting.

O Lord, save Thy people : and bless Thine
heritage.

Govern them : and lift them up for ever.

Day by day : we magnify Thee ;

And we worship Thy Name : ever world without
end.

Vouchsafe, O Lord : to keep us this day without
sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let Thy mercy lighten upon us : as our
trust is in Thee.

O Lord, in Thee have I trusted : let me never be
confounded.

¶ *Or, during Lent, or on Fasting-days, instead of the Te Deum, may be said the following Cantic.*

Benedicite, omnia Opera.

O ALL ye Works of the Lord, bless ye the Lord :
praise Him, and magnify Him for ever.

O ye Angels of the Lord, bless ye the Lord : praise
Him, and magnify Him for ever.

O ye Heavens, bless ye the Lord : praise Him, and
magnify Him for ever.

O ye Waters that be above the Firmament, bless
ye the Lord : praise Him, and magnify Him for
ever.

O all ye Powers of the Lord, bless ye the Lord :
praise Him, and magnify Him for ever.

O ye Sun, and Moon, bless ye the Lord : praise
Him, and magnify Him for ever.

O ye Stars of Heaven, bless ye the Lord : praise
Him, and magnify Him for ever.

O ye Showers, and Dew, bless ye the Lord : praise
Him, and magnify Him for ever.

O ye Winds of God, bless ye the Lord : praise
Him, and magnify Him for ever.

O ye Fire and Heat, bless ye the Lord : praise
Him, and magnify Him for ever.

O ye Winter and Summer, bless ye the Lord :
praise Him, and magnify Him for ever.

O ye Dews, and Frosts, bless ye the Lord : praise
Him, and magnify Him for ever.

O ye Frost and Cold, bless ye the Lord : praise
Him, and magnify Him for ever.

O ye Ice and Snow, bless ye Lord : praise Him, and magnify Him for ever.

O ye Nights and Days, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Light and Darkness, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Lightnings, and Clouds, bless ye the Lord : praise Him, and magnify Him for ever.

O let the Earth bless the Lord : yea, let it praise Him, and magnify Him for ever.

O ye Mountains, and Hills, bless ye the Lord : praise Him, and magnify Him for ever.

O all ye Green Things upon the Earth, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Wells, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Seas, and Floods, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Whales, and all that move in the Waters, bless ye the Lord : praise Him, and magnify Him for ever.

O all ye Fowls of the Air, bless ye the Lord : praise Him, and magnify Him for ever.

O all ye Beasts, and Cattle, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Children of Men, bless ye the Lord : praise Him, and magnify Him for ever.

O let Israel bless the Lord : praise Him, and magnify Him for ever.

O ye Priests of the Lord, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Servants of the Lord, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Spirits and Souls of the Righteous, bless ye the Lord : praise Him, and magnify Him for ever.

O ye holy and humble Men of heart, bless ye the Lord : praise Him, and magnify Him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord : praise Him, and magnify Him for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *And after the Psalms, or the Canticle, may be read, either the Second Lesson for the Day according to the Prayer-Book Calendar ; or else one of the preceding selected Readings from the Holy Gospels, according to the Day of the Month. After which the Apostles' Creed may be said, all standing.*

I Believe in God the Father Almighty, Maker of Heaven and earth :

And in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell ; The third day He rose again from the dead, He ascended into Heaven, And sitteth on the right hand of God the Father Almighty ; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The holy Catholick Church ; The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body, And the life everlasting. Amen.

¶ *And after that, the Reader shall say,*
The Lord be with you.

Answer. And with Thy spirit.

Let us pray.

¶ *Here may be said, all devoutly kneeling, these Prayers following from the daily Office of Matins; or else, on Wednesdays and Fridays, and on other Fasting Days, the Litany somewhat shortened, as followeth.*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, Which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

O Lord, shew Thy mercy upon us.

And grant us Thy salvation,

O Lord, save the Queen.

And mercifully hear us when we call upon Thee.

Endue Thy Ministers with righteousness.

And make Thy chosen people joyful.

O Lord, save Thy people.

And bless Thine inheritance.

Give peace in our time, O Lord.

Because there is none other that fighteth for us, but only Thou, O God.

O God, make clean our hearts within us.

And take not Thy Holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day; the second for Peace; the third for Grace to live well.*

The Second Collect, for Peace.

O God, Who art the Author of peace and Lover of concord, in knowledge of Whom standeth our Eternal Life, Whose service is perfect freedom; Defend us Thy humble servants in all assaults of our enemies; that we, surely trusting in Thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

The Third Collect, for Grace.

O Lord, our Heavenly Father, Almighty and Everlasting God, Who hast safely brought us to the beginning of this day; Defend us in the same with Thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by Thy governance, to do always that is righteous in Thy sight: through Jesus Christ our Lord. *Amen.*

¶ *Here, after the Third Collect, may be inserted the Daily Memorials of the Incarnation, the Passion, &c. for which see page 82, and after them any of the Occasional Prayers and Intercessions, according to the discretion of the Reader. And after them shall always be said the following.*

A Prayer for the Clergy and People.

Almighty and Everlasting God, Who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their

charge, the healthful Spirit of Thy grace; and that they may truly please Thee, pour upon them the continual dew of Thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A Collect or Prayer for all Conditions of Men.

O God, the Creator and Preserver of all mankind, we humbly beseech Thee for all sorts and conditions of men; that Thou wouldest be pleased to make Thy ways known unto them, Thy saving health unto all nations. More especially, we pray for the good estate of the Catholick Church; that it may be so guided and governed by Thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the Faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to Thy fatherly goodness all those, who are any ways afflicted, or distressed, in mind, body, or estate; [*especially those for whom our prayers are desired;*] that it may please Thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ His sake. *Amen.*

2 Cor. xiii.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

THE LITANY.

(To be said, instead of the preceding Prayers, on Wednesdays and Fridays, and other Fasting Days.)

O God the Father, of heaven : have mercy upon us miserable sinners.

O God the Father, of heaven : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers ; neither take Thou vengeance of our sins : spare us, good Lord, spare Thy people, whom Thou hast redeemed with Thy most precious Blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief ; from sin, from the crafts and assaults of the devil ; from Thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of Thy Word and Commandment,

Good Lord, deliver us,

By the mystery of Thy holy Incarnation; by Thy holy Nativity and Circumcision; by Thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By Thine Agony and bloody Sweat; by Thy Cross and Passion; by Thy precious Death and Burial; by Thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgement,

Good Lord, deliver us.

We sinners do beseech Thee to hear us, O Lord

God; and that it may please Thee to rule and govern Thy holy Church universal in the right way;

We beseech Thee to hear us, good Lord.

That it may please Thee to bless and preserve Thy servant VICTORIA, our most gracious Queen and Governor, the Prince and Princess of Wales, and all the Royal Family;

We beseech Thee to hear us, good Lord.

That it may please Thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of Thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech Thee to hear us, good Lord.

That it may please Thee to bless and keep all Thy people;

We beseech Thee to hear us, good Lord.

That it may please Thee to give to all nations, unity, peace, and concord;

We beseech Thee to hear us, good Lord.

That it may please Thee to give us an heart to love and dread Thee, and diligently to live after Thy commandments;

We beseech Thee to hear us, good Lord.

That it may please Thee to give to all Thy people increase of grace to hear meekly Thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech Thee to hear us, good Lord.

That it may please Thee to bring into the way of truth all such as have erred and are deceived ;

We beseech Thee to hear us, good Lord.

That it may please Thee to strengthen such as do stand ; and to comfort and help the weak-hearted ; and to raise up them that fall ; and finally to beat down Satan under our feet ;

We beseech Thee to hear us, good Lord.

That it may please Thee to succour, help, and comfort, all that are in danger, necessity, and tribulation ;

We beseech Thee to hear us, good Lord.

That it may please Thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children ; and to shew Thy pity upon all prisoners and captives ;

We beseech Thee to hear us, good Lord.

That it may please Thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed ;

We beseech Thee to hear us, good Lord.

That it may please Thee to have mercy upon all men.

We beseech Thee to hear us, good Lord.

That it may please Thee to give us true repentance ; to forgive us all our sins, negligences, and ignorances ; and to endue us with the grace of Thy Holy Spirit to amend our lives according to Thy holy Word ;

We beseech Thee to hear us, good Lord.

Son of God : we beseech Thee to hear us.

Son of God : we beseech Thee to hear us.

O Lamb of God : That takest away the sins of the world ;

Grant us Thy peace.

O Lamb of God : That takest away the sins of the world ;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Our Father, Which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

O Lord, deal not with us after our sins.

Neither reward us after our iniquities.

Let us pray.

We humbly beseech Thee, O Father, mercifully to look upon our infirmities; and for the glory of Thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and

confidence in Thy mercy, and evermore serve Thee in holiness and pureness of living, to Thy honour and glory ; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

¶ *Here may be inserted the Daily Memorials of the Incarnation, the Passion, &c. for which see page 82 : and after them any of the Occasional Prayers and Intercessions, according to the discretion of the Reader, who shall conclude with the following.*

2 Cor. xiii.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Morning Prayer

FOR A HOUSEHOLD.

(*From the Ancient English Use of Sarum.*)

¶ *First may be said the Hymn of the day or Season, the Reader first stating the page on which it will be found.*

¶ *Next the Lesson of the day of the month shall be read, from the preceding short Lessons selected from the Holy Gospels, except on Sundays or Festivals, when the Gospel of the day shall be read.*

¶ *After that, the Apostles' Creed may be said, all standing.*

¶ *Then the Reader shall say :*

The Lord be with you.

Answer. And with thy spirit.

Reader. Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, Which art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil.
Amen.

O Lord, turn Thy Face away from my sins. *And put out all my misdeeds.*

Make me a clean heart, O God, *And renew a right spirit within me.*

Cast me not away from Thy presence. *And take not Thy Holy Spirit from me.*

O give me the comfort of Thy help again. *And stablish me with Thy free Spirit.*

O Holy God, Holy and Strong, Holy and Immortal. *O Lamb of God, That takest away the sins of the world, Have mercy upon us.*

Bless the Lord, O my soul. *And all that is within me bless His holy Name.*

Bless the Lord, O my soul. *And forget not all His benefits.*

Who forgiveth all thy sins. *And healeth all thine infirmities.*

Who saveth thy life from destruction. *And crowneth thee with mercy and loving kindness.*

Who satisfieth thy mouth with good things. *Making thee young and lusty as an eagle.*

Wilt Thou not turn and quicken us, O God. *That Thy people may rejoice in Thee.*

O Lord, shew Thy mercy upon us. *And grant us Thy salvation.*

Vouchsafe, O Lord. *To keep us this day without sin.*

O Lord, have mercy upon us. *Have mercy upon us.*

O Lord, let Thy mercy lighten upon us. *As our trust is in Thee.*

O Lord, arise, help us. *And deliver us for Thy Name's sake.*

Turn us again, Thou Lord God of Hosts. *Show the Light of Thy Countenance, and we shall be whole.*

O Lord, hear our prayer. *And let our crying come unto Thee.*

¶ *And after these Versicles shall follow the Collects.*

1. *The Collect of the Day, at discretion.*

2. *On Sundays and Festivals.*

Lord, in this early morning hour fulfil us with Thy mercy; that, rejoicing all the day long, we may take pleasure in Thy praises. Through Jesus Christ our Lord. *Amen.*

3. O Almighty and Everlasting God, direct all our actions according to the good pleasure of Thy Will: That in the Name of Thy Beloved Son we may have grace to bring forth plenteously the fruit of good works. Through the Same Thy Son Jesus Christ our Lord. *Amen.*

2. *On Festivals of Apostles.*

O Almighty God, Who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Head Corner-stone; Grant us so to be joined together in unity of Spirit by their doctrine, that we may be made an holy Temple acceptable unto Thee. Through Jesus Christ our Lord. *Amen.*

3. *On all Festivals of Saints.*

O Almighty God, Who hast knit together Thine elect in one communion and fellowship, in the mystical Body of Thy Son Christ our Lord: Grant us

grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for them that unfeignedly love Thee. Through Jesus Christ our Lord. *Amen.*

2. *On Minor Festivals and Common Week-days.*

O Almighty Lord, and Everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies in the ways of Thy Laws and in the works of Thy Commandments: That through Thy most mighty protection, both here and ever, we may be preserved in body and soul. Through our Lord and Saviour Jesus Christ. *Amen.*

3. Direct us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help; That in all our works, begun, continued, and ended in Thee, we may glorify Thy Holy Name, and finally by Thy mercy obtain everlasting life. Through Jesus Christ our Lord. *Amen.*

¶ *After the Third Collect may be said the Daily Memorials, appointed in the ancient Use of Salisbury to be said every Morning in thankful remembrance of the principal mysteries of Redemption.*

DAILY MEMORIALS.

1. *On Sundays. Of the Holy Trinity.*

Anthem. Save and deliver and justify us, O Blessed Trinity.

V. Blessed is the Name of the Lord. R. *From this time forth for evermore.*

Prayer. Almighty and Everlasting God, Who hast given unto us Thy servants grace by the confession of a true Faith to acknowledge the Glory of the Eternal Trinity, and in the Power of the Divine Majesty to worship the Unity: We beseech Thee that Thou wouldest keep us steadfast in this Faith, and evermore defend us from all adversities, Who livest and reignest, One God, world without end.
Amen.

2. *Of the Incarnation, daily.*

Anthem, on Sundays. Behold, Mary hath brought forth to us the Saviour: Whom John beholding cried and said, Behold the Lamb of God, That taketh away the sins of the world. Alleluia!

Anthem, on Week Days. The Root of Jesse hath budded, the Star is risen out of Jacob, the Virgin hath brought forth the Saviour; we praise Thee, O our God.

V. There shall come forth a Rod out of the stem of Jesse. R. *And a Branch shall grow out of his roots.*

Prayer. Grant to Thy people, O Lord, we beseech Thee, inviolable steadfastness of faith, that we who do confess Thy Only-Begotten, Co-eternal with Thee in Thine Own Glory, to be born in the very truth of our body of His Virgin Mother, may be both delivered from all adversities of this present life, and brought to Thine enduring joys, through the Same Thy Son Jesus Christ our Lord. *Amen.*

3. *Of the Passion. Daily, except in Passion-tide and Easter-tide; and except on Sundays and Fridays.*

Anthem. We ought to glory in the Cross of our Lord Jesus Christ.

V. Let all the earth worship Thee, O God. R. *Sing of Thee, and praise Thy Name.*

Prayer. O God, Who didst ascend Thy Holy Cross, and enlightenedst the darkness of this world: Vouchsafe to enlighten both our hearts and bodies, O Saviour of the world, Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

¶ *This Memorial is not said on Sundays, nor on Fridays, nor during Passion-tide; but on Fridays, and daily during Passion-tide, immediately after the daily Memorial of the Incarnation, is said the following.*

4. *Memorial of the Passion.*

Anthem. O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us: Save us and help us, we humbly beseech Thee, O Lord.

V. We worship Thee, O Christ, and honour Thee. R. *For by Thy holy Cross Thou hast redeemed the world.*

Prayer. Almighty and Everlasting God, Who, of Thy tender love towards mankind, hast sent Thy Son our Saviour Jesus Christ to take upon Him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of His great humility: Mercifully grant that we, who have this His most precious Death and Passion in continual

remembrance, may both follow the example of His patience, and also be made partakers of His Resurrection. Through the Same Thy Son Jesus Christ our Lord. *Amen.*

5. *Sunday Memorial of the Resurrection.*

Anthem. Like as Christ was raised up from the dead by the glory of the Father; even so we also shall be raised up, and shall walk in newness of life.

V. May all carnal affections die in us. *R. And may all things belonging to the Spirit live and grow in us.*

Prayer. Grant, we beseech Thee, Almighty God, that we who do acknowledge the grace of the Resurrection of the Lord, may ourselves through the love of the Spirit rise from the death of the soul. Through the Same Jesus Christ our Lord. *Amen.*

6. *Daily in Easter-tide.*

Anthem. Now is Christ risen from the dead, and become the First-fruits of them that slept. Alleluia.

V. The Lord is risen from the grave. *R. Who suffered death mankind to save. Alleluia.*

Prayer. O God, Who makest us glad by the yearly Festival of the Resurrection of the Lord: mercifully grant, that we who now do celebrate these joyous holydays on earth, may attain hereafter to eternal joys in Heaven. Through the Same Thy Son Jesus Christ our Lord. *Amen.*

7. *Of the Holy Eucharist, on Sundays and Thursdays.*

Anthem. O how gracious is Thy Spirit, O Lord, Who, that Thou mightest shew Thy tenderness

towards Thy children, didst give them Food from Heaven: filling the hungry with good things, and sending the rich ones empty away.

V. Thou givest to us the true Bread from Heaven.

R. *Having in Itself all manner of delights.*

Prayer. O God, Who in Thy wonderful Sacrament hast left us a perpetual Memorial of Thy Passion: Grant, we beseech Thee, that we may so reverently handle and devoutly receive the Sacred Mysteries of Thy Body and Blood, that we may ever feel within ourselves the fruit of Thy Redemption, Who livest and reignest with the Father, in the Unity of the Holy Ghost, ever One God, world without end. *Amen.*

8. Of the Judgment, daily in Advent.

Anthem. Behold the Lord shall come, and with Him all His Saints: and in that day shall be great light. Alleluia!

V. The Lord will appear upon a cloud of light.

R. *And with Him the thousands of His Saints.*

Prayer. Cleanse our consciences, we beseech Thee, O Lord, by Thy visitation, that Thy Son our Lord Jesus Christ, when He cometh may find in us a mansion prepared for Himself, Who liveth and reigneth with Thee, in the Unity of the Holy Ghost, ever one God, world without end. *Amen.*

9. Of Repentance, daily in Lent.

Anthem. Turn ye even unto Me, saith the Lord, with all your heart: and with fasting, and with weeping, and with mourning.

V. We have sinned with our fathers. R. *We have done amiss, and dealt wickedly.*

Prayer. O Lord, we beseech Thee, mercifully hear our prayers, and spare all those who confess their sins unto Thee: That they whose consciences by sin are accused, by Thy merciful pardon may be absolved. Through Jesus Christ our Lord. *Amen.*

¶ *And after the Memorials let the Reader add the following Prayers, or others, according to his discretion.*

For Grace.

O God, the strength of all them that put their trust in Thee, mercifully accept our prayers: and because through the weakness of our mortal nature we can do no good thing without Thee, grant us the help of Thy grace, that in keeping of Thy Commandments we may please Thee both in will and deed. Through Jesus Christ our Lord. *Amen.*

Lord, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow Thee the only God, and so faithfully to serve Thee in this life, that we fail not finally to attain Thy heavenly promises. Through the merits of Jesus Christ our Lord. *Amen.*

¶ *Here may be inserted any of the Occasional or Intercessory Prayers, always concluding with the following.*

Prayer. Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way

of Thy servants towards the attainment of everlasting salvation: That, among all the changes and chances of this mortal life, we may ever be defended by Thy most gracious and ready help. Through Jesus Christ our Lord. *Amen.*

Blessing. The Lord Almighty dispose our days and our actions in His peace, bless us, and keep us from all evil, and bring us unto Life Eternal. *Amen.*

Morning Prayer

TO BE USED IN FAMILIES.

(*Authorized by the American Church, and contained in the
American Book of Common Prayer.*)

¶ *After the Hymn and the Lesson, let the Reader say,*
The Lord be with you.
Answer. And with thy spirit.
Reader. Let us pray.

¶ *After which the rest shall say with him the Lord's Prayer, as
followeth.*

OUR Father, Which art in Heaven, Hallowed be
Thy Name. Thy Kingdom come. Thy Will be done
in earth, as it is in Heaven. Give us this day our
daily Bread. And forgive us our trespasses, as we
forgive them that trespass against us. And lead us
not into temptation; But deliver us from evil. For
Thine is the Kingdom, the Power, and the Glory,
For ever and ever. *Amen.*

*Acknowledgement of God's mercy in His preservation
of us through the night past.*

Almighty and Everlasting God, in Whom we live
and move and have our being, we Thy needy
creatures render Thee our humble praises for Thy
preservation of us from the beginning of our lives to

this day, and especially for Thy watchful providence in preserving us during the past night, and bringing us in safety to the beginning of another day. For these Thy mercies, and for all the blessings of this life, we bless and magnify Thy glorious Name, humbly beseeching Thee to accept this our morning sacrifice of praise and thanksgiving; for His sake Who lay down in the grave and rose again for us, Thy Son our Saviour Jesus Christ. *Amen.*

Dedication of soul and body to God's service, with a resolution to be growing daily in goodness.

And, since it is of Thy mercy, O gracious Father, that another day is added to our lives, we here dedicate both our souls and our bodies to Thee and Thy service, in a sober, righteous, and godly life: in which resolution do Thou, O Merciful God, confirm and strengthen us; that, as we grow in age, we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. *Amen.*

Prayer for grace to enable us to perform our resolution.

But, O God, Who knowest the weakness and corruption of our nature, and the manifold temptations which we daily meet with, we humbly beseech Thee to have compassion on our infirmities, and to give us the constant assistance of Thy Holy Spirit, that we may be effectually restrained from sin, and stirred up to our duty. Imprint upon our hearts such a dread of Thy judgments, and such a grateful sense of Thy goodness to us, as may make us both ashamed

and afraid to offend Thee. And, above all, keep in our minds a lively remembrance of that great Day, in which we must give a strict account of our thoughts, words, and actions, and, according to the works done in the body, shall be eternally rewarded or punished by Him Whom Thou hast ordained to be the Judge of quick and dead, Thy Son Jesus Christ our Lord. *Amen.*

For grace to guide and keep us during the day, and for God's blessing on the business of the same.

In particular we implore Thy grace and protection for the ensuing day. Keep us temperate in meat and drink, and diligent in our several callings.

Grant us patience under any afflictions Thou shalt see fit to lay upon us, and minds always contented with the condition wherein Thou hast placed us.

Give us grace to be just and upright in all our dealings, quiet and peaceable, full of compassion, and ready to do good to all men according to our ability and opportunities.

On Sundays and great Festivals only.

Let Thy Holy Spirit accompany us to the place of Thy public worship, making us serious and attentive, and raising our minds from the thoughts of this world to the consideration of the next, that we may fervently join in the prayers and praises of Thy Holy Church, and may listen to our duty with honest hearts in order to practise it.

On Working Days only.

Direct us in all our ways and doings, and prosper Thou the works of our hands in the business of our several stations. [Teach us that of all that Thou givest us we are but stewards. Deliver us from worldly cares and anxieties, and help us to put our trust in Thee for all things that may be needful whether for our souls or bodies. Teach us that a man's life consisteth not in the abundance of the things that he possesseth; and enable us in all things to seek first the Kingdom of God, that our hearts be not taken up with the cares or riches or pleasures of this life.—*Ed.*]

Defend us from all dangers and adversities, and be graciously pleased to take us, and all belonging to us, under Thy fatherly care and protection.

These things, and whatever else Thou shalt see to be necessary and convenient to us, we humbly beg, for the sake and through the merits and mediation of Jesus Christ Thy Son our Lord. *Amen.*

Blessing. The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

NOTE.—Should it be more in accordance with the previous custom of the Family, the Lord's Prayer may be said at the end of this last Form of Morning Prayer, immediately before the Blessing, instead of at the beginning.

HYMNS FOR THE EVENING.

On Sundays.

GLOBE to Thee, my GOD, this night
For all the blessings of the light;
Keep me, O keep me, King of kings,
Under Thine own Almighty wings.

Forgive me, LORD, for Thy dear SON,
The ill that I this day have done,
That with the world, myself, and Thee,
I, ere I sleep, at peace may be.

Teach me to live, that I may dread
The grave as little as my bed;
Teach me to die, that so I may
Rise glorious at the awful Day.

O may my soul on Thee repose,
And may sweet sleep mine eyelids close,
Sleep that shall me more vigorous make
To serve my GOD when I awake.

When in the night I sleepless lie,
My soul with heavenly thoughts supply;
Let no ill dreams disturb my rest,
No powers of darkness me molest.

Praise GOD, from Whom all blessings flow ;
Praise Him, all creatures here below ;
Praise Him above, angelic host ;
Praise FATHER, SON, and HOLY GHOST.

¶ *Or this.*

SUN of my soul, Thou SAVIOUR dear,
It is not night if Thou be near :
O may no earth-born cloud arise
To hide Thee from Thy servant's eyes.

When the soft dews of kindly sleep
My wearied eyelids gently steep,
Be my last thought, how sweet to rest
For ever on my SAVIOUR's breast.

Abide with me from morn till eve,
For without Thee I cannot live ;
Abide with me when night is nigh,
For without Thee I dare not die.

If some poor wandering child of Thine
Have spurned to-day the voice divine,
Now, LORD, the gracious work begin ;
Let him no more lie down in sin.

Watch by the sick ; enrich the poor
With blessings from Thy boundless store ;
Be every mourner's sleep to-night,
Like infant's slumbers, pure and light.

Come near and bless us when we wake,
Ere through the world our way we take ;
Till in the ocean of Thy love
We lose ourselves in Heaven above. Amen.

**On all Week-day Festivals, and daily from
Christmas to Epiphany.**

O SAVIOUR of the world forlorn,
Who man to save as Man wast born;
Protect us through the coming night,
And ever save us by Thy might.

Now, LORD, be Thou in mercy nigh,
And spare Thy servants when they cry;
Our sins blot out, our prayers receive,
Thy light throughout our darkness give.

O let not sleep the soul oppress,
Nor secret foe the heart possess;
Our flesh keep chaste, that it may be
A holy temple unto Thee.

To Thee, Who makest souls anew,
Our hearts in prayer would humbly sue,
That pure and free from inward stain
We from our beds may rise again.

All praise to GOD the FATHER be,
All praise, Eternal SON, to Thee,
Whom with the SPIRIT we adore
For ever and for evermore. Amen.

On Fridays.

WHEN I survey the wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, LORD, that I should boast
 Save in the Cross of CHRIST my GOD:
 All the vain things that charm me most,
 I sacrifice them to His Blood.

See, from His Head, His Hands, His Feet,
 Sorrow and love flow mingling down;
 Did e'er such love and sorrow meet,
 Or thorns compose so rich a crown?

Were the whole realm of nature mine,
 That were an offering far too small;
 Love so amazing, so divine,
 Demands my life, my soul, my all.

To CHRIST, Who won for sinners grace
 By bitter grief and anguish sore,
 Be praise from all the ransomed race
 For ever and for evermore. Amen.

On Common Week-Days.

BEFORE the ending of the day,
 Creator of the world, we pray
 That Thou with wonted love would'st keep
 Thy watch around us while we sleep.

O let no evil dreams be near,
 Nor phantoms of the night appear;
 Our ghostly enemy restrain,
 Lest aught of sin our bodies stain.

Almighty FATHER hear our cry,
 Through JESUS CHRIST our Lord most High,
 Who, with the HOLY GHOST and Thee,
 Doth live and reign eternally. Amen.

¶ *Or this.*

THROUGH the day Thy love has spared us,
Now we lay us down to rest;
Through the silent watches guard us,
Let no foe our peace molest;
JESU, Thou our Guardian be;
Sweet it is to trust in Thee.

Pilgrims here on earth, and strangers,
Dwelling in the midst of foes,
Us and ours preserve from dangers,
In Thine Arms may we repose,
And, when life's sad day is past,
Rest with Thee in heaven at last. Amen.

On Week-Days in Advent.

WHEN shades of night around us close,
And weary limbs in sleep repose,
The faithful soul awake may be,
And longing sigh, O LORD, to Thee.

Thou true Desire of nations hear;
Thou WORD of GOD, Thou SAVIOUR dear,
In pity heed our humble cries,
And bid at length the fallen rise.

O come, Redeemer, come and free
Thine own from guilt and misery;
The gates of heaven again unfold,
Which Adam's sin had closed of old.

All praise, Eternal SON, to Thee,
Whose Advent doth Thy people free;
Whom with the FATHER we adore
And HOLY GHOST for evermore. Amen.

On Week-days in Lent.

HAVE mercy, LORD, on me,
 As Thou wert ever kind;
 Let me, opprest with loads of guilt,
 Thy wonted mercy find.

Wash off my foul offence,
 And cleanse me from my sin;
 For I confess my crime, and see
 How great my guilt has been.

The joy Thy favour gives
 Let me again obtain;
 And Thy free SPIRIT's firm support
 My fainting soul sustain.

To GOD the FATHER, SON,
 And SPIRIT, glory be;
 As 'twas, and is, and shall be so
 To all eternity. Amen.

Daily from Easter to Ascension-Day.

JESU, the world's redeeming LORD,
 The FATHER's co-eternal WORD,
 Of Light invisible true Light,
 Thine Israel's keeper day and night;

Our Great Creator and our Guide,
 Who times and seasons dost divide,
 Refresh at night with quiet rest
 Our limbs by daily toil oppressed.

That, while in weary house of clay
 A little longer here we stay,
 Our flesh in Thee may sweetly sleep,
 Our souls with Thee their vigils keep.

We pray Thee, while we dwell below,
Preserve us from our ghostly foe ;
Nor let his wiles victorious be
O'er them that are redeemed by Thee.

O LORD of all, with us abide
In this our joyful Easter-tide ;
From every weapon death can wield
Thine own redeemed for ever shield.

All praise be Thine, O risen LORD,
From death to endless life restored ;
All praise to GOD the FATHER be,
And HOLY GHOST, eternally. Amen.

Daily from Ascension to Whit Sunday.

JESU, our hope, our heart's desire,
Redemption's only spring,
CREATOR of the world art Thou,
Its SAVIOUR and its KING.

How vast the mercy and the love,
Which laid our sins on Thee,
And led Thee to a cruel death,
To set Thy people free !

But now the bonds of death are burst,
The ransom has been paid ;
And Thou art on Thy FATHER's Throne,
In glorious robes arrayed.

O may Thy mighty love prevail
Our sinful souls to spare !
O may we stand around Thy Throne,
And see Thy glory there !

JESU, our only Joy be Thou,
 As Thou our Prize wilt be;
 In Thee be all our glory now
 And through eternity.
 All praise to Thee Who dost ascend
 Triumphantly to heaven;
 All praise to GOD the FATHER's Name,
 And HOLY GHOST, be given. Amen.

Daily in Whitsun Week.

COME, Thou HOLY SPIRIT, come;
 And from Thine eternal home
 Shed the ray of light divine;
 Come, Thou FATHER of the poor,
 Come, Thou source of all our store,
 Come, within our bosoms shine.
 Thou of Comforters the best,
 Thou the soul's most welcome Guest,
 Sweet Refreshment here below!
 In our labour rest most sweet,
 Grateful shadow from the heat,
 Solace in the midst of woe!
 O most Blessed Light Divine,
 Shine within these hearts of Thine,
 And our inmost being fill:
 If Thou take Thy grace away,
 Nothing pure in man will stay,
 All our good is turned to ill.
 Heal our wounds; our strength renew;
 On our dryness pour Thy dew;
 Wash the stains of guilt away;
 Bend the stubborn heart and will,
 Melt the frozen, warm the chill,
 Guide the steps that go astray.

On the faithful, who adore
And confess Thee, evermore
In Thy sevenfold gifts descend;
Give them virtue's sure reward,
Give them Thy salvation, LORD,
Give them joys that never end. Amen.

Ebening Readings

FROM THE EPISTLES,

FOR A MONTH.

¶ *After the Hymns, or the Psalms, or the Magnificat, the Reader shall read one of the following portions selected from the Apostolical Epistles; first saying, Here beginneth the — Chapter, or the — verse of the — Chapter, of the Epistle of Saint —. And when he has finished, he shall say, But Thou, O Lord, have mercy upon us. And the rest shall answer, Thanks be to God.*

First Ebening.

Romans vi. 2.

How shall we, that are dead to sin, live any longer therein?

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by Baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.

Now if we be dead with Christ, we believe that we shall also live with Him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once: but in that He liveth, He liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace.

Second Evening.

Romans xii.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

For I say, through the grace given unto me, to every man that is among you, not to think of himself *more highly* than he ought to think; but to think

soberly, according as God; hath dealt to every man the measure of faith.

For as we have many members in one body, and all members have not the same office: so we, being many, are One Body in Christ, and every one members one of another.

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith: or ministry, let us wait on our ministering: or he that teacheth, on teaching: or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality.

Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men.

If it be possible, as much as lieth in you, live peaceably with all men.

Dearly beloved, avenge not yourselves, but rather give place unto wrath ; for it is written, Vengeance is mine ; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

Third Evening.

Romans xiii.

Let every soul be subject unto the higher powers. For there is no power but of God : the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God : and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power ? do that which is good, and thou shalt have praise of the same : for he is the minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the sword in vain : for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also : for they are God's ministers, attending continually upon this very thing.

Render therefore to all their dues : tribute to whom tribute is due ; custom to whom custom ; *fear* to whom fear ; honour to whom honour.

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Fourth Evening.

1 Corinthians vi. 9.

Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but

ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.

All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. Meats for the belly, and the belly for meats: but God shall destroy both it and them.

Now the body is not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by His own power.

Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit.

Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Fifth Evening.

1 Corinthians xiii.

Though I speak with the tongues of men and of *Angels*, and have not charity, I am become as

sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity.

Sixth Evening.

1 Corinthians xv. 39.

But some man will say, how are the dead raised up? and with what body do they come?

Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased Him, and to every seed his own body.

All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another star in glory.

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body.

There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a Quickening Spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

The first man is of the earth, earthy: the second Man is the Lord from Heaven. As is the earthy, such are they also that are earthy: and as is the Heavenly, such are they also that are Heavenly. And as we have borne the image of the earthy, we shall also bear the image of the Heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption.

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Therefore my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Seventh Evening.

2 Corinthians iv. 16.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens.

For in this we groan, earnestly desiring to be clothed upon with our house which is from Heaven: if so be that being clothed we shall not be found naked.

For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

Now He that hath wrought us for the self-same thing is God, Who also hath given unto us the earnest of the Spirit.

Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight :) we are

confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

Wherefore we labour, that, whether present or absent, we may be accepted of Him.

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Eighth Evening.

Galatians v. 13.

Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another.

This I say then, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law.

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you

in time past, that they which do such things shall not inherit the Kingdom of God.

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.

And they that are Christ's have crucified the flesh with the affections and lusts.

If we live in the Spirit, let us also walk in the Spirit.

Let us not be desirous of vain glory, provoking one another, envying one another.

Fifth Evening.

Galatians vi.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

Bear ye one another's burdens, and so fulfil the law of Christ.

For if a man think himself to be something, when he is nothing, he deceiveth himself.

But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden.

Let him that is taught in the word communicate unto him that teacheth in all good things.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he

that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

And let us not be weary in well doing: for in due season we shall reap, if we faint not.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Tenth Evening.

Ephesians iv.

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace.

There is one Body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all, Who is above all, and through all, and in you all.

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This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

But ye have not so learned Christ; if so be that

ye have heard Him, and have been taught by Him, as the truth is in Jesus : that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts ; and be renewed in the spirit of your mind ; and that ye put on the new man, which after God is created in righteousness and true holiness.

Wherefore putting away lying, speak every man truth with his neighbour : for we are members one of another. Be ye angry, and sin not : let not the sun go down upon your wrath : neither give place to the devil.

Let him that stole steal no more : but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice : and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Eleventh Evening.

Ephesians v. 1.

Be ye therefore followers of God, as dear children ; and walk in love, as Christ also hath loved us, and

hath given Himself for us, an Offering and a Sacrifice to God for a sweet-smelling savour.

But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints ; neither filthiness, nor foolish talking, nor jesting, which are not convenient : but rather giving of thanks.

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the Kingdom of Christ and of God. Let no man deceive you with vain words : for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them.

For ye were sometimes darkness, but now are ye light in the Lord : walk as children of light : (for the fruit of the Spirit is in all goodness and righteousness and truth ;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret.

But all things that are reprov'd are made manifest by the light : for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is.

And be not drunk with wine, wherein is excess ; but be filled with the Spirit ; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord ; giving thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ ; submitting yourselves one to another in the fear of God.

Twelfth Evening.

Ephesians vi. 10.

Finally, my brethren, be strong in the Lord, and in the power of His might.

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness ; and your feet shod with the preparation of the Gospel of peace ; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God :

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perse-

verance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel.

Thirteenth Evening.

Philippians iii. 7.

But what things were gain to me, those I counted loss for Christ.

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for Whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know Him, and the power of His Resurrection, and the fellowship of His Sufferings, being made conformable unto His Death; if by any means I might attain unto the Resurrection of the dead.

Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

Let us therefore, as many as be perfect, be thus minded : and if in any thing ye be otherwise minded, God shall reveal even this unto you.

Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ : whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in Heaven ; from whence also we look for the Saviour, the Lord Jesus Christ : Who shall change our vile body, that it may be fashioned like unto His glorious Body, according to the working whereby He is able even to subdue all things unto Himself.

Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

Rejoice in the Lord alway : and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing ; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Finally, brethren, whatsoever things are true,

whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things.

Fourteenth Evening.

Colossians iii.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory.

Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them.

But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

Put on therefore, as the Elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

And above all these things put on charity, which is the bond of perfectness.

And let the peace of God rule in your hearts, to the which also are ye called in one body; and be ye thankful.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him.

Fifteenth Evening.

1 Thessalonians iv. 13.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the Coming of the Lord shall not prevent them which are asleep.

For the Lord Himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the Day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober: for they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with Him. Wherefore comfort yourselves together, and edify one another, even as also ye do.

And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves.

Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the Coming of our Lord Jesus Christ. Faithful is He That calleth you, Who also will do it.

Sixteenth Evening.

Hebrews x. 19.

Having therefore, brethren, boldness to enter into the Holiest by the Blood of Jesus, by a new and living way, which He hath consecrated for us, through the Veil, that is to say, His Flesh; and having an High Priest over the House of God; let us draw near with a true heart in full assurance of

faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Let us hold fast the Profession of our Faith without wavering; (for He is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another: and so much the more, as ye see the day approaching.

For if we sin wilfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

For we know Him that hath said, Vengeance belongeth unto Me, I will recompense, saith the Lord. And again, The Lord shall judge His people.

It is a fearful thing to fall into the hands of the Living God.

But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that

were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in Heaven a better and an enduring substance.

Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry.

Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Seventeenth Evening.

Hebrews xii.

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus, the Author and Finisher of our faith; Who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the Throne of God.

For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto

blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness.

Now no chastening for the present seemeth to be joyous but grievous: nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby.

Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and

thereby many be defiled: lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest: and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more; (for they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake :) but ye are come unto mount Sion, and unto the City of the Living God, the heavenly Jerusalem, and to an innumerable company of Angels, to the general assembly and Church of the Firstborn, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, and to the Blood of sprinkling, that speaketh better things than that of Abel.

See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from Heaven: Whose voice then shook the earth; but now He hath

promised, saying, Yet once more I shake not the earth only, but also Heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made that those things which cannot be shaken may remain.

Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear. For our God is a consuming fire.

Eighteenth Evening.

Hebrews xiii.

Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

Remember them which have the rule over you, who have spoken unto you the word of God: whose

faith follow, considering the end of their conversation.

Jesus Christ the same yesterday, and to-day, and for ever. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own Blood, suffered without the gate.

Let us go forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come.

By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

Obeys them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

Nineteenth Evening.

S. James i. 12.

Blessed is the man that endureth temptation : for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him.

Let no man say when he is tempted, I am tempted of God : for God cannot be tempted with evil, neither tempteth He any man. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin : and sin, when it is finished, bringeth forth death.

Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures.

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath : for the wrath of man worketh not the righteousness of God.

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man

beholding his natural face in a glass : for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

Pure religion, and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Twentieth Evening.

S. James ii. 14.

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone.

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

But wilt thou know, O vain man, that faith without works is dead ?

Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar ? Seest thou how faith wrought with his works, and by works was faith made perfect ? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness : and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only.

Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way ?

For as the body without the spirit is dead, so faith without works is dead also.

Twenty-first Evening.

S. James iii.

My brethren, be not many masters, knowing that we shall receive the greater condemnation.

For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

Behold, we put bits in the horses' mouths, that they may obey us ; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things.

Behold, how great a matter a little fire kindleth !

And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind.

But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work.

But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

Twenty-second Evening.

S. James iv.

From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?

Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

But He giveth more grace. Wherefore He saith, God resisteth the proud, but giveth grace unto the humble.

Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up.

Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but

a judge. There is one lawgiver, who is able to save and to destroy : who art thou that judgest another ?

Go to now, ye that say, To-day or to-morrow we will go into such a city and continue there a year, and buy and sell, and get gain : whereas ye know not what shall be on the morrow. For what is your life ? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings : all such rejoicing is evil.

Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

Twenty-third Evening.

S. James v.

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered ; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the Last Days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth : and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton ; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just : and he doth not resist you.

Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the Coming of the Lord draweth nigh.

Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door.

Take, my brethren, the prophets, who have spoken in the Name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms. Is any sick among you? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the Name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him.

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are,

and he prayed earnestly that it might not rain : and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

Brethren, if any of you do err from the truth, and one convert him ; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

Twenty-fourth Evening.

1 S. Peter i. 13.

Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the Revelation of Jesus Christ ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance : but as He Which hath called you is holy, so be ye holy in all manner of conversation ; because it is written, Be ye holy ; for I am holy.

And if ye call on the Father, Who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear : forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers ; but with the precious Blood of Christ, as of a Lamb without blemish and without spot : Who verily was foreordained before the foundation of the

world, but was manifest in these last times for you, who by Him do believe in God, That raised Him up from the dead, and gave Him glory; that your faith and hope might be in God.

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the Word of the Lord endureth for ever. And this is the Word which by the Gospel is preached unto you.

Twenty-fifth Evening.

1 S. Peter ii.

Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes desire the sincere milk of the Word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To Whom coming, as unto a Living Stone, disallowed indeed of men, but Chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy Priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Wherefore also it is contained in the Scripture, Behold, I lay in Sion a Chief Corner Stone, elect,

precious: and he that believeth on Him, shall not be confounded. Unto you therefore which believe He is precious: but unto them which be disobedient, the Stone which the builders disallowed, the Same is become the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed.

But ye are a Chosen Generation, a Royal Priesthood, an Holy Nation, a Peculiar People; that ye should shew forth the praises of Him Who hath called you out of darkness into His marvellous light: which in time past were not a people, but are now the People of God: which had not obtained mercy, but now have obtained mercy.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the King as supreme, or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men. As free, and not using your liberty for a

cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

Twenty-sixth Evening.

1 S. Peter iii. 8.

Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil.

And who is he that will harm you, if ye be followers of that which is good?

But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.

For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For

Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the Resurrection of Jesus Christ: Who is gone into Heaven, and is on the Right Hand of God; Angels and authorities and powers being made subject unto Him.

Twenty-seventh Evening.

1 S. Peter iv.

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of

you : who shall give account to Him That is ready to judge the quick and the dead.

For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

But the end of all things is at hand : be ye therefore sober, and watch unto prayer.

And above all things have fervent charity among yourselves : for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God ; if any man minister, let him do it as of the ability which God giveth : that God in all things may be glorified through Jesus Christ, to Whom be praise and dominion for ever and ever. Amen.

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you : but rejoice, inasmuch as ye are partakers of Christ's Sufferings ; that, when His Glory shall be revealed, ye may be glad also with exceeding joy.

If ye be reproached for the Name of Christ, happy are ye ; for the spirit of glory and of God resteth upon you ; on their part He is evil spoken of, but on your part He is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any

man suffer as a Christian, let him not be ashamed ; but let him glorify God on this behalf.

For the time is come that judgment must begin at the House of God : and if it first begin at us, what shall the end be of them that obey not the Gospel of God ? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear ?

Wherefore let them that suffer according to the Will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator.

Twenty-eighth Evening.

1 S. John i.

That which was from the beginning, Which we have heard, Which we have seen with our eyes, Which we have looked upon, and our hands have handled, of the Word of Life ; (for the Life was manifested, and we have seen It, and bear witness, and shew unto you that Eternal Life, Which was with the Father, and was manifested unto us ;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us ; and truly our fellowship is with the Father, and with His Son Jesus Christ.

And these things write we unto you, that your joy may be full.

This then is the message which we have heard of Him, and declare unto you, that God is Light, and in Him is no darkness at all.

If we say that we have fellowship with Him, and

walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the Blood of Jesus Christ His Son cleanseth us from all sin.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous: and He is the Propitiation for our sins: and not for ours only, but also for the sins of the whole world.

And hereby we do know that we know Him, if we keep His Commandments. He that saith, I know Him, and keepeth not His Commandments, is a liar, and the truth is not in him. But whoso keepeth His Word, in him verily is the love of God perfected: hereby know we that we are in Him. He that saith he abideth in Him, ought himself also so to walk, even as He walked.

Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in Him and in you: because the darkness is past, and the true light now shineth.

He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

I write unto you, little children, because your sins are forgiven you for His Name's sake. I write unto you, fathers, because ye have known Him That is from the beginning. I write unto you, young men, because ye have overcome the Wicked One. I write unto you, little children, because ye have known the Father. I have written unto you fathers, because ye have known Him That is from the beginning. I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the Wicked One.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in Him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the Will of God abideth for ever.

Twenty-ninth Evening.

1 S. John iii.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons

of God : therefore the world knoweth us not, because it knew Him not.

Beloved, now are we the Sons of God, and it doth not yet appear what we shall be : but we know that, when He shall appear, we shall be like Him : for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure.

Whosoever committeth sin transgresseth also the law : for sin is the transgression of the law. And ye know that He was manifested to take away our sins ; and in Him is no sin.

Whosoever abideth in Him sinneth not : whosoever sinneth hath not seen Him, neither known Him

Little children, let no man deceive you : he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the Devil : for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the Devil. Whosoever is born of God doth not commit sin ; for His seed remaineth in him : and he cannot sin because he is born of God. In this the Children of God are manifest, and the children of the Devil : whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that Wicked One, and slew his

brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

Marvel not, my brethren, if the world hate you.

We know that we have passed from death unto Life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath Eternal Life abiding in him.

Hereby perceive we the love of God, because He laid down His Life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

My little children, let us not love in word, neither in tongue: but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His Commandments, and do those things that are pleasing in His sight.

And this is His Commandment, That we should believe on the Name of His Son Jesus Christ, and love one another, as He gave us commandment.

And he that keepeth His Commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit Which He hath given us.

Thirtieth Evening.

1 S. John iv.

Beloved, believe not every spirit, but try the spirits whether they are of God : because many false prophets are gone out into the world.

Hereby know ye the Spirit of God : every spirit that confesseth that Jesus Christ is come in the flesh is of God : and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God : and this is that spirit of Antichrist, whereof ye have heard that it should come ; and even now already is it in the world.

Ye are of God, little children, and have overcome them : because greater is He that is in you, than he that is in the world. They are of the world : therefore speak they of the world, and the world heareth them. We are of God : he that knoweth God heareth us ; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

Beloved, let us love one another : for love is of God ; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God ; for God is love. In this was manifested the love of God toward us, because that God sent His Only-Begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.

No man hath seen God at any time. If we love

one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

We love Him, because He first loved us.

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen?

And this commandment have we from Him, That he who loveth God, love his brother also.

Thirty-first Evening.

1 S. John v.

Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth Him that begat loveth him also that is begotten of Him.

By this we know that we love the children of God, when we love God, and keep His Commandments. For this is the love of God, that we keep His Commandments: and His Commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but He that believeth that Jesus is the Son of God?

This is He that came by Water and Blood, even Jesus Christ: not by water only, but by Water and Blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are Three that bear record in Heaven, the Father, the Word, and the Holy Ghost: and these Three are One. And there are three that bear witness in earth, the Spirit, and the Water, and the Blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of His Son.

He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us Eternal Life, and this Life is in His Son. He that hath the Son hath Life; and he that hath not the Son of God hath not Life.

These things have I written unto you that believe on the Name of the Son of God; that ye may know

that ye have Eternal Life, and that ye may believe on the Name of the Son of God.

And this is the confidence that we have in Him, that if we ask any thing according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.

If any man see his brother sin a sin which is not unto death, he shall ask, and He shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

All unrighteousness is sin: and there is a sin not unto death.

We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that Wicked One toucheth him not.

And we know that we are of God, and the whole world lieth in wickedness.

And we know that the Son of God is come, and hath given us an understanding, that we may know Him That is true, and we are in Him That is true, even in His Son Jesus Christ. **THIS IS THE TRUE GOD, AND ETERNAL LIFE.** Little children, keep yourselves from idols. Amen.

Evening Prayer

FOR A HOUSEHOLD.

(Abridged from the Book of Common Prayer.)

¶ *Let the Reader begin with the following Sentence :*

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

¶ *And then let all kneel, and say with him the following Confession, and, after that, the Lord's Prayer.*

Almighty and most merciful Father; We have erred, and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us.

But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou them, O God, which confess their faults. Restore Thou them that are penitent; According to Thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for His sake; That we may hereafter live a godly, righteous, and sober life, To the glory of Thy holy Name. Amen.

Our Father, Which art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy Will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the Kingdom, The power and the glory, For ever and ever. Amen.

¶ *Then likewise the Reader shall say,*

O Lord, open Thou our lips.

And our mouth shall shew forth Thy praise.

O God, make speed to save us.

O Lord, make haste to help us.

¶ *Here all standing up, the Reader shall say,*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Praise ye the Lord.

The Lord's Name be praised.

¶ *Then shall be said or sung one of the preceding Hymns according to the Day or Season ; and after that, the Psalms of the Day from the Prayer Book, or the Magnificat, or both.*

Magnificat. St. Luke i.

My soul doth magnify the Lord : and my spirit hath rejoiced in God my Saviour.

For He hath regarded : the lowliness of His hand-maiden.

For behold, from henceforth : all generations shall call me blessed.

For He that is mighty hath magnified me : and holy is His Name.

And His mercy is on them that fear Him : throughout all generations.

He hath shewed strength with His arm : He hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat : and hath exalted the humble and meek.

He hath filled the hungry with good things : and the rich He hath sent empty away.

He remembering His mercy hath holpen His servant Israel : as He promised to our forefathers, Abraham and his seed, for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *And after the Psalms, or the Magnificat, may be read the Second Lesson according to the Prayer Book Calendar ; or else one of the preceding selected Readings from the Epistles, according to the day of the Month.*

¶ *And after the Lesson the Song of Simeon, and the Apostles' Creed, as followeth.*

Nunc Dimittis. St. Luke ii. 29.

Lord, now lettest Thou Thy servant depart in peace : according to Thy word.

For mine eyes have seen : Thy salvation,

Which Thou hast prepared : before the face of all people ;

To be a light to lighten the Gentiles : and to be the glory of Thy people Israel.

Glory be to the Father, &c.

As it was in the beginning, &c.

I Believe in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day He rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting. *Amen.*

¶ *And after that, these Prayers following, all devoutly kneeling.*

The Lord be with you.

And with thy spirit.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, Which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

O Lord, shew Thy mercy upon us ;
And grant us Thy salvation.

O Lord, save the Queen.
And mercifully hear us when we call upon Thee.

Endue Thy Ministers with righteousness.
And make Thy chosen people joyful.

O Lord, save Thy people.
And bless Thine inheritance.

Give peace in our time, O Lord.
*Because there is none other that fighteth for us,
but only Thou, O God.*

O God, make clean our hearts within us.
And take not Thy Holy Spirit from us.

¶ *Then shall follow three Collects ; the first of the Day ; the second for Peace ; the third for Aid against all Perils, as hereafter followeth.*

The second Collect at Evening Prayer.

O God, from Whom all holy desires, all good counsels, and all just works do proceed ; Give unto Thy servants that peace which the world cannot give ; that both our hearts may be set to obey Thy commandments, and also that by Thee we being defended from the fear of our enemies may pass our time in rest and quietness ; through the merits of Jesus Christ our Saviour. *Amen.*

The third Collect, for Aid against all Perils.

Lighten our darkness, we beseech Thee, O Lord ; and by Thy great mercy defend us from all perils and dangers of this night ; for the love of Thy only Son, our Saviour, Jesus Christ. *Amen.*

¶ *Here may be said the Daily Evening Memorials of the Incarnation, the Passion, &c. page 161 ; with any of the Occasional Prayers or Intercessions, according to the discretion of the Reader, who shall always conclude with the following.*

A General Thanksgiving.

Almighty God, Father of all mercies, we Thine unworthy servants do give Thee most humble and hearty thanks for all Thy goodness and loving-kindness to us, and to all men ; [*particularly to those who desire now to offer up their praises and thanksgivings for Thy late mercies vouchsafed unto them.*] We bless Thee for our creation, preservation, and all the blessings of this life ; but above all, for Thine inestimable love in the Redemption of the world by our Lord Jesus Christ ; for the means of grace, and for the hope of glory. And, we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth Thy praise, not only with our lips, but in our lives ; by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days ; through Jesus Christ our Lord, to Whom with Thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

2 Cor. xiii.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Ebening Prayer

FOR A HOUSEHOLD.

(*From the Ancient English Use of Sarum.*)

¶ *First may be said the Hymn of the Day or Season, the Reader first stating the page on which it will be found.*

¶ *Next, the Lesson of the Day of the Month shall be read, from the preceding short Lessons selected from the Epistles, except on Sundays or Festivals, when the Epistle of the Day shall be read.*

¶ *After that, the Apostles' Creed may be said, all standing.*

¶ *Then the Reader shall say :*

The Lord be with you.

Answer. And with thy spirit.

Reader. Let us pray.

¶ *Then shall follow the Prayers, all kneeling. (See page 201.)*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, Which art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy Will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

I will lay me down in peace, and take my rest.
For it is Thou, Lord, only, That makest me dwell in safety.

Come, O Lord, and visit us in peace. *That we may rejoice before Thee with a perfect heart.*

Lord, save us as we wake, keep us as we sleep.
That we may rest in peace, and wake with Christ.

Let us bless God, Father, Son, and Holy Ghost.
Yea, let us praise Him and magnify Him for ever.

Blessed art Thou, O Lord, in the highest. *Glorious, and ever worthy to be praised.*

The Almighty and Merciful Lord bless us and keep us. *Amen.*

Wilt Thou not turn and quicken us, O God. *That Thy people may rejoice in Thee.*

Vouchsafe, O Lord. *To keep us this night without sin.*

O Lord, have mercy upon us. *Have mercy upon us.*

O Lord, let Thy mercy lighten upon us. *As our trust is in Thee. (Here in Lent, Ps. li. may be said. see p. 11.)*

O Lord, arise, help us. *And deliver us for Thy Name's sake.*

Turn us again, Thou Lord God of Hosts. *Show the Light of Thy Countenance, and we shall be whole.*

O Lord, hear our prayer. *And let our crying come unto Thee.*

¶ *And after these Versicles shall follow the Collects.*

1. *The Collect of the Day, at discretion.*
2. *For the Peace of the Church.*

O Lord, we beseech Thee mercifully to hear the prayers of Thy Church: That we being delivered

from all errors and adversities may joyfully serve Thee in all godly quietness; and grant us Thy peace all the days of our life. Through Jesus Christ our Lord. *Amen.*

3. *For Protection during the night.*

Visit, O Lord, we beseech Thee, this dwelling, and drive far from it all the snares of the enemy: Let Thy holy Angels dwell herein to preserve us in peace; and let Thy blessing be upon us evermore. Through Jesus Christ our Lord. *Amen.*

¶ *After the Third Collect may be said the Daily Memorials, appointed in the ancient Use of Salisbury to be said every Evening in thankful remembrance of the principal Mysteries of Redemption.*

DAILY MEMORIALS.

1. *Of the Incarnation, daily.*

Anthem on Sundays and Festivals. When Thou wast ineffably born of the Virgin, then the Scriptures were fulfilled: Thou didst come down like the rain into a fleece of wool to save the human race; we praise Thee, O our God.

Anthem on Week Days. The Angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with Thee; blessed art thou among women.

V. Lord, Thou art fairer than the children of men.

R. Full of grace are Thy lips.

Prayer. We beseech Thee, O Lord, pour Thy grace into our hearts: That, as we have known the Incarnation of Thy Son Jesus Christ by the message

of an Angel, so by His Cross and Passion we may be brought unto the glory of His Resurrection. Through the Same Thy Son Jesus Christ our Lord. *Amen.*

2. *Of the Passion. Daily, except in Passion-tide and Easter-tide, and except on Sundays and Fridays.*

Anthem. Save Thou us, O Christ our Saviour, by the virtue of Thy holy Cross: Thou that savedst Peter in the sea, have mercy upon us.

V. We worship Thee, O Christ, and honour Thee.
R. *For by Thy holy Cross Thou hast redeemed the world.*

Prayer. Keep, we beseech Thee, O Lord, with Thy perpetual peace those whom Thou hast vouchsafed to redeem by Thy holy Cross, O Saviour of the world, Who livest and reignest with the Father and the Holy Ghost, ever One God, world without end. *Amen.*

NOTE.—*This Memorial is not said on Sundays, nor on Fridays, nor during Passion-tide: but on Fridays, and daily during Passion-tide, immediately after the daily Memorial of the Incarnation, is said the following.*

3. *Memorial of the Passion.*

Anthem. O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us: Save us, and help us, we humbly beseech Thee, O Lord.

V. We worship Thee, O Christ, and honour Thee.
R. *For by Thy holy Cross Thou hast redeemed the world.*

Prayer. Almighty and Everlasting God, Who, of Thy tender love towards mankind, hast sent Thy

Son our Saviour Jesus Christ to take upon Him our flesh and to suffer death upon the Cross, that all mankind should follow the example of His great humility: Mercifully grant that we, who have this His most precious Death and Passion in continual remembrance, may both follow the example of His patience, and also be made partakers of His Resurrection. Through the Same Thy Son Jesus Christ our Lord. *Amen.*

¶ *Or this.*

O God, Who, to redeem the world, didst condescend to be born and circumcised, to labour with Thine Hands, to suffer hunger, thirst, and weariness, to fast, and to be tempted, to teach, and to work miracles, to be rejected by the Jews, betrayed by a kiss from Judas, and forsaken of all Thy friends; to be bound, led like a lamb to the slaughter, and carried ignominiously before Annas and Caiaphas and Pilate and Herod: to be falsely accused, beaten with rods, blindfolded, crowned with thorns, mocked and spit upon: to be nailed to a cross in company with malefactors, to suffer bitter agony, to die, and to be pierced with a lance, to be laid in the grave, whilst Thy Soul departed into the place of spirits: O Lord, by all these sacred sorrows, which, unworthy as we are, we hold in veneration, deliver us, we beseech Thee, by Thy most holy Cross and Death, from eternal woe, and vouchsafe to conduct us to the Paradise of bliss as Thou didst the penitent thief.

Fill our hearts, we beseech Thee, with Thy love

and holy fear, and, by the virtue and merit of Thy Passion, and the power of Thy Holy Spirit, give us true and abiding sorrow for our past sins, and such strength to serve Thee evermore, that walking henceforth in Thy holy ways, we may persevere in good works even unto the end; for unto Thee, O Lord, we desire to live, and in Thee to die.

And forasmuch as Thou art the Good Shepherd, Who laidest down Thy life for Thy sheep, vouchsafe, we beseech Thee, to convert the heathen, to call home the erring, to restore the penitent, to succour the tempted, to shield the innocent, to preserve the righteous; that Thou mayest see of the travail of Thy Soul, and that we, with all those that are departed in the true faith of Thy Holy Name, may have our perfect consummation and bliss in Thine eternal and everlasting glory, where with the Father and the Holy Ghost Thou livest and reignest, ever One God, world without end. *Amen.*

4. *Sunday Memorial of the Resurrection.*

Anthem. Christ being risen from the dead dieth no more: death hath no more dominion over Him. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.

V. O Lord, let the old Adam be so buried in us.
R. *That the new man may be raised up in us.*

Prayer. Grant, O Lord, that as we are baptized into the death of Thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affec-

tions we may be buried with Him ; and that through the grave and gate of death, we may pass to our joyful Resurrection. For His merits, Who died and was buried and rose again for us, Thy Son Jesus Christ our Lord. *Amen.*

5. *Daily in Easter-tide.*

Anthem. Alleluia ! Now is Christ risen from the dead : and become the First-fruits of them that slept. Alleluia !

V. The Lord is risen from the grave. R. *Who suffered death mankind to save. Alleluia !*

Prayer. O God, Who didst will that Thy Son should undergo the torment of the Cross for us, that Thou mightest destroy the power of the Enemy over us : Grant that we Thy servants may evermore rejoice in the gladness of His glorious Resurrection. Through the Same Thy Son Jesus Christ our Lord, Who liveth and reigneth with Thee, in the Unity of the Holy Ghost, ever One God, world without end. *Amen.*

¶ *And after the Memorials the Reader may add the following Prayer, or others, according to his discretion.*

Prayer. Defend, O Lord, us Thy servants, and all the absent members of this family, and all our relations and friends, with Thy heavenly grace, that we may continue Thine for ever : Let Thy fatherly Hand, we beseech Thee, ever be over us ; let Thy Holy Spirit ever be with us ; and so lead us in the knowledge and obedience of Thy Word, that in the end

we may obtain everlasting life. Through Jesus (our Lord. *Amen.*

¶ *Here may be inserted any of the Occasional or Intercessory Prayers, always concluding with the following.*

Prayer. O Lord, Who never failest to help and govern them whom Thou dost bring up in steadfast fear and love: Keep us, we beseech Thee, and all who are near and dear to us, under the protection of Thy good Providence, and make us have a perpetual fear and love of Thy holy Name. Increase in us true religion, nourish us with Thy goodness, and of Thy great mercy keep us in the same: That, Thou being our Ruler and Guide, we may so pass through things temporal, that we lose not the things eternal. Grant this, O Heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

Blessing. The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Ebening Prayer

TO BE USED IN FAMILIES.

(Authorized by the American Church, and contained in the American Book of Common Prayer.)

¶ *After the Hymn and the Lesson, let the Reader say,*

The Lord be with you.

Answer. And with thy spirit.

Reader. Let us pray.

¶ *After which the rest shall say with him the Lord's Prayer, as followeth.*

Our Father, Which art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy Will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the Kingdom, The Power, and the Glory, For ever and ever. Amen.

Confession of sins.

Most merciful God, Who art of purer eyes than to behold iniquity, and Who hast promised forgiveness to all them who confess and forsake their sins, we come before Thee humbly acknowledging our own unworthiness, and confessing our manifold transgressions of Thy righteous laws.

(Here let him who reads make a short pause, that every one may secretly confess the sins and failings of that day.)

Prayer for Pardon. (see page 200.)

But, O gracious Father, Who desirest not the death of a sinner, look upon us, we beseech Thee, in mercy, and forgive us all our transgressions. Make us deeply sensible of the great evil of them; and work in us a hearty contrition; that we may obtain forgiveness at Thy hands, Who art ever ready to receive humble and penitent sinners: for the sake of Thy Son Jesus Christ, our only Saviour and Redeemer. *Amen.*

Prayer for grace to reform and grow better.

And lest, through our own frailty, or the temptations which encompass us, we be drawn again into sin, vouchsafe us, we beseech Thee, the direction and assistance of Thy Holy Spirit. Reform whatever is amiss in the temper and disposition of our souls; that no unclean thoughts, unlawful designs, or inordinate desires, may rest there. Purge our hearts from envy, hatred, and malice, that we may never suffer the sun to go down upon our wrath, but may always go to our rest in peace, charity, and good will, with a conscience void of offence towards Thee, and towards men: That so we may be preserved pure and blameless unto the Coming of our Lord and Saviour Jesus Christ. *Amen.*

The Intercession.

And accept, O Lord, our Intercession for all mankind.

Let the light of Thy Gospel shine upon all nations ; and may as many as have received it, live as becomes it.

Be gracious unto Thy Church ; and grant that every member of the same, in his vocation and ministry, may serve Thee faithfully.

Bless all in authority over us ; and so rule their hearts and strengthen their hands, that they may punish wickedness and vice, and maintain Thy true religion and virtue.

Send down Thy blessing, temporal and spiritual, upon all our relations, friends, and neighbours.

Reward all who have done us good, and pardon all who have done or wish us evil, and give them repentance and better minds.

Be merciful to all who are in any trouble, [especially *N.* and *N.:*] and do Thou, the God of pity, administer to them according to their several necessities.

For His sake, Who went about doing good, Thy Son our Saviour Jesus Christ. *Amen.*

The Thanksgiving.

To our prayers, O Lord, we join our unfeigned thanks for all Thy mercies : for our being, our reason, and all other endowments and faculties of soul and body : for our health, our friends, our food

and raiment, and all the other comforts and conveniences of life.

Above all, we adore Thy mercy in sending Thy Only Son into the world, to redeem us from sin and eternal death, and in giving us the knowledge and sense of our duty towards Thee.

We bless Thee for Thy patience with us, notwithstanding our many and great provocations; for all the directions, assistances, and comforts of Thy Holy Spirit; for Thy continual care and watchful Providence over us through the whole course of our lives; and particularly for the mercies and benefits of the past day:

Beseeching Thee to continue these Thy blessings to us; and to give us grace to shew our thankfulness in a sincere obedience to His laws, through Whose merits and intercession we have received them all, Thy Son our Saviour Jesus Christ. *Amen.*

*Prayer for God's protection through the night
following.*

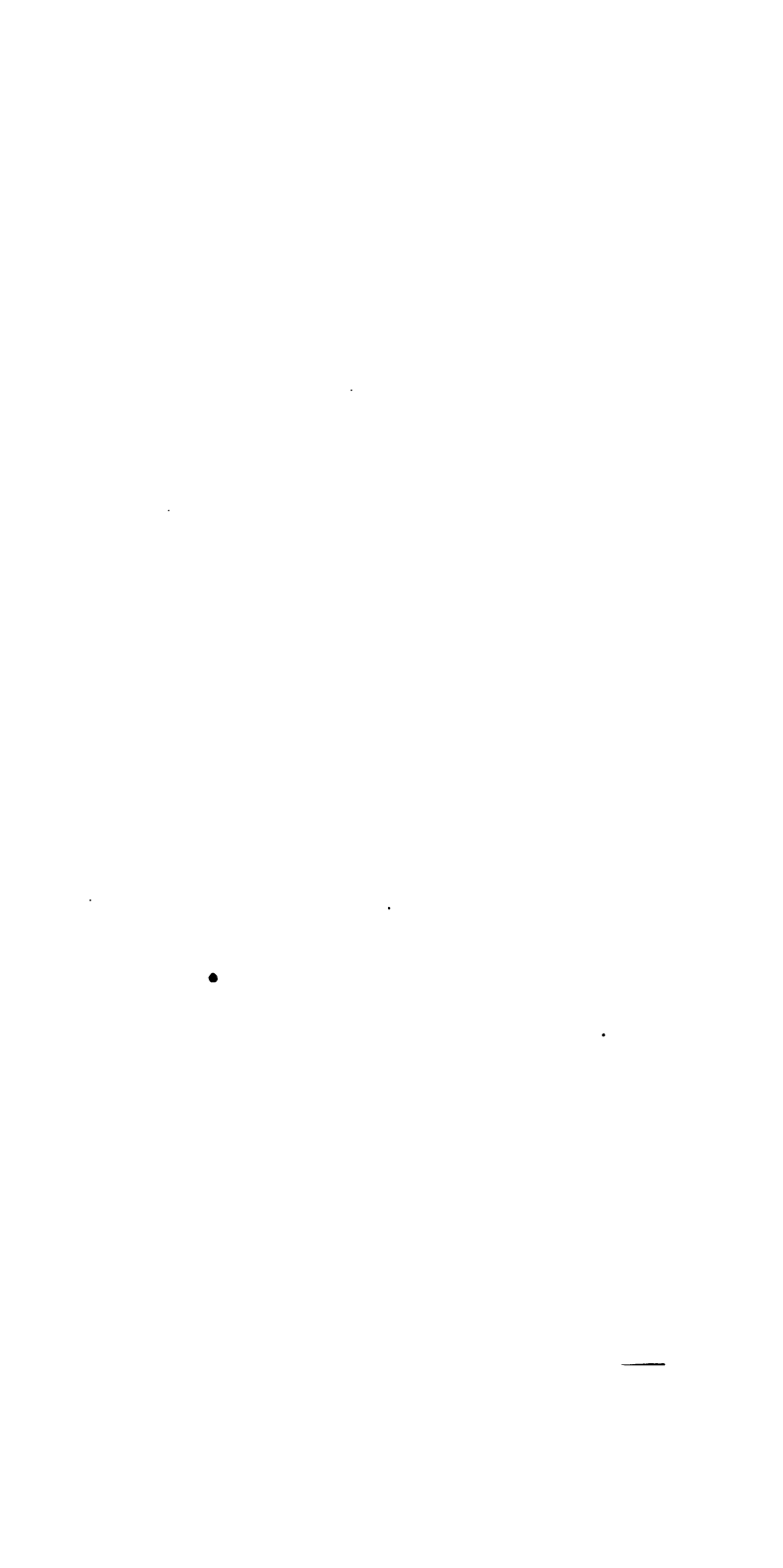
In particular, we beseech Thee to continue Thy gracious protection to us this night. Defend us from all dangers and mischief, and from the fear of them; that we may enjoy such refreshing sleep as may fit us for the duties of the following day. Make us ever mindful of the time when we shall lie down in the dust; and grant us grace always so to live, that we may never be afraid to die; So that, in life or death, we may evermore be Thine; Through the merits and satisfaction of Thy Son

Jesus Christ our Lord, in Whose Name we offer up these our imperfect prayers. *Amen.*

Blessing. The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

NOTE.—*Should it be more in accordance with the previous custom of the Family, the Lord's Prayer may be said at the end of this last Form of Evening Prayer, immediately before the Blessing, instead of at the beginning.*

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The Collects

THROUGHOUT THE YEAR.

First Sunday in Advent.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, (in which Thy Son Jesus Christ came to visit us in great humility;) that in the last day, when He shall come again in His glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through Him Who liveth and reigneth with Thee and the Holy Ghost, now and ever. *Amen.*

Second Sunday in Advent.

BLESSED Lord, Who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of Thy Holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. *Amen.*

Third Sunday in Advent.

O LORD Jesu Christ, Who at Thy first coming didst send Thy messenger to prepare Thy way

before Thee; Grant that the Ministers and Stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, Who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

Fourth Sunday in Advent.

O LORD, raise up, we pray Thee, Thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of Thy Son our Lord; to Whom with Thee and the Holy Ghost be honour and glory, world without end. *Amen.*

Christmas Day. December 25.

ALMIGHTY God, Who hast given us Thy only-begotten Son to take our nature upon Him and, as at this time, to be born of a pure Virgin; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the Same our Lord Jesus Christ, Who liveth and reigneth with Thee and the same Spirit, ever one God, world without end. *Amen.*

St. Stephen. December 26.

GRANT, O Lord, that, in all our sufferings here upon earth for the testimony of Thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of Thy first Martyr Saint Stephen, who prayed for his murderers to Thee, O blessed Jesus, Who standest at the right hand of God to succour all those that suffer for Thee, our only Mediator and Advocate. *Amen.*

St. John the Evangelist. December 27.

MERCIFUL Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church, that it being enlightened by the doctrine of Thy blessed Apostle and Evangelist Saint John may so walk in the light of Thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. *Amen.*

The Innocent's Day. December 28.

O ALMIGHTY God, Who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify Thee by their deaths; Mortify and kill all vices in us, and so strengthen us by Thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify Thy holy Name, through Jesus Christ our Lord. *Amen.*

Sunday after Christmas.

ALMIGHTY God, Who hast given us Thy only-begotten Son to take our nature upon Him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the Same our Lord Jesus Christ, Who liveth and reigneth with Thee and the same Spirit, ever one God, world without end. *Amen.*

Circumcision of Christ. January 1.

ALMIGHTY God, who madest Thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit; that, our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey Thy blessed will; through the Same Thy Son Jesus Christ our Lord. *Amen.*

The Epiphany. January 6.

O God, Who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know Thee now by faith, may after this life have the fruition of Thy glorious Godhead, through Jesus Christ our Lord. *Amen.*

First Sunday after Epiphany.

O LORD, we beseech Thee mercifully to receive the prayers of Thy people which call upon Thee;

and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

Second Sunday after Epiphany.

ALMIGHTY and Everlasting God, Who dost govern all things in heaven and earth; Mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

Third Sunday after Epiphany.

ALMIGHTY and Everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth Thy right hand to help and defend us; through Jesus Christ our Lord. *Amen.*

Fourth Sunday after Epiphany.

O GOD, Who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

Fifth Sunday after Epiphany.

O LORD, we beseech Thee to keep Thy Church and household continually in Thy true religion;

that they who do lean only upon the hope of Thy heavenly grace may evermore be defended by Thy mighty power; through Jesus Christ our Lord. *Amen.*

Sixth Sunday after Epiphany.

O GOD, Whose blessed Son was manifested that He might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech Thee, that, having this hope, we may purify ourselves, even as He is pure; that, when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious kingdom; where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth, ever one God, world without end. *Amen.*

Septuagesima Sunday.

O LORD, we beseech Thee favourably to hear the prayers of Thy people; that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy Name; through Jesus Christ our Saviour, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Sexagesima Sunday.

O LORD GOD, Who seest that we put not our trust in any thing that we do; Mercifully grant that by Thy power we may be defended against all adversity; through Jesus Christ our Lord. *Amen.*

Quinquagesima Sunday.

O LORD, Who hast taught us that all our doings without charity are nothing worth; Send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee: Grant this for Thine only Son Jesus Christ's sake. *Amen.*

Ash-Wednesday.

ALMIGHTY and Everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen*

First Sunday in Lent.

O LORD, Who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness, and true holiness, to Thy honour and glory, Who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

Second Sunday in Lent.

ALMIGHTY God, Who seest that we have no power of ourselves to help ourselves; keep us both outwardly

in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

Third Sunday in Lent.

WE beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

Fourth Sunday in Lent.

GRANT, we beseech Thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

Fifth Sunday in Lent.

WE beseech Thee, Almighty God, mercifully to look upon Thy people; that by Thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. *Amen.*

Sunday before Easter.

ALMIGHTY and Everlasting God, Who, of Thy tender love towards mankind, hast sent Thy Son, our

Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility; Mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection; through the Same Jesus Christ our Lord. *Amen.*

Good Friday.

ALMIGHTY God, we beseech Thee graciously to behold this Thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, Who now liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

ALMIGHTY and Everlasting God, by Whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before Thee for all estates of men in Thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve Thee; through our Lord and Saviour Jesus Christ. *Amen.*

O MERCIFUL God, Who hast made all men, and hatest nothing that Thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of Thy word; and so fetch them home, blessed Lord,

to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. *Amen.*

Easter-Even.

GRANT, O Lord, that as we are baptized into the death of Thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, Who died, and was buried, and rose again for us, Thy Son Jesus Christ our Lord. *Amen.*

Easter-Day.

¶ *This Canticle may be said daily at Morning Prayer during Easter-Week, in the place of the Te Deum.*

CHRIST our Passover is sacrificed for us : therefore let us keep the feast ;

Not with the old leaven, nor with the leaven of malice and wickedness : but with the unleavened bread of sincerity and truth.

CHRIST being raised from the dead dieth no more : death hath no more dominion over Him.

For in that He died, He died unto sin once : but in that He liveth, He liveth unto God.

Likewise reckon ye also yourselves to be dead

indeed unto sin : but alive unto God, through Jesus Christ our Lord.

CHRIST is risen from the dead : and become the first-fruits of them that slept.

For since by man came death : by man came also the resurrection of the dead.

For as in Adam all die : even so in Christ shall all be made alive.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. *Amen.*

Collect.

ALMIGHTY God, Who through Thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life ; We humbly beseech Thee, that, as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect ; through Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

First Sunday after Easter.

ALMIGHTY Father, Who hast given Thine only Son to die for our sins, and to rise again for our justification ; Grant us so to put away the leaven of malice and wickedness, that we may alway serve

Thee in pureness of living and truth ; through the merits of the Same Thy Son Jesus Christ our Lord. *Amen.*

Second Sunday after Easter.

ALMIGHTY God, Who hast given Thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life ; Give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of His most holy life ; through the Same Jesus Christ our Lord. *Amen.*

Third Sunday after Easter.

ALMIGHTY God, Who shewest to them that be in error the light of Thy truth, to the intent that they may return into the way of righteousness ; Grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same ; through our Lord Jesus Christ. *Amen.*

Fourth Sunday after Easter.

O ALMIGHTY God, Who alone canst order the unruly wills and affections of sinful men ; Grant unto Thy people, that they may love the thing which Thou commandest, and desire that which Thou dost promise ; that so, among the sundry and

manifold changes of the world, our hearts may surely there be fixed where true joys are to be found ; through Jesus Christ our Lord. *Amen.*

Fifth Sunday after Easter.

O LORD, from Whom all good things do come ; Grant to us Thy humble servants, that by Thy holy inspiration we may think those things that be good, and by Thy merciful guiding may perform the same ; through our Lord Jesus Christ. *Amen.*

Ascension Day.

GRANT, we beseech Thee, Almighty God, that like as we do believe Thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens ; so we may also in heart and mind thither ascend, and with Him continually dwell, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

Sunday after Ascension Day.

O GOD, the King of Glory, Who hast exalted Thine only Son Jesus Christ with great triumph unto Thy kingdom in heaven ; We beseech Thee, leave us not comfortless ; but send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

Whit-Sunday.

GOD, Who as at this time didst teach the hearts of Thy faithful people, by the sending to them the light of Thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in His holy comfort; through the merits of Christ Jesus our Saviour, Who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. *Amen.*

Trinity-Sunday.

ALMIGHTY and Everlasting God, Who hast given unto us Thy servants grace by the confession of a True Faith to acknowledge the glory of the Eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech Thee, that Thou wouldest keep us stedfast in this Faith, and evermore defend us from all adversities, Who livest and reignest, one God, world without end. *Amen.*

*First Sunday after Trinity. **

O GOD, the strength of all them that put their trust in Thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without Thee, grant us the help of Thy grace, that in keeping of Thy commandments we may please Thee, both in will and deed; through Jesus Christ our Lord. *Amen.*

Second Sunday after Trinity.

O LORD, Who never failest to help and govern them whom Thou dost bring up in Thy stedfast fear and love; Keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy holy Name; through Jesus Christ our Lord. *Amen.*

Third Sunday after Trinity.

O LORD, we beseech Thee mercifully to hear us; and grant that we, to whom Thou hast given an hearty desire to pray, may by Thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

Fourth Sunday after Trinity.

O God, the Protector of all that trust in Thee, without Whom nothing is strong, nothing is holy: Increase and multiply upon us Thy mercy; that Thou being our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

Fifth Sunday after Trinity.

GRANT, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

Sixth Sunday after Trinity.

O God, Who hast prepared for them that love Thee such good things as pass man's understanding; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

Seventh Sunday after Trinity.

LORD of all power and might, Who art the Author and Giver of all good things; Graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

Eighth Sunday after Trinity.

O God, Whose never failing providence ordereth all things both in heaven and earth; We humbly beseech Thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. *Amen.*

Ninth Sunday after Trinity.

GRANT to us, Lord, we beseech Thee, the Spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without Thee, may by Thee be enabled to live according to Thy Will; through Jesus Christ our Lord. *Amen.*

Tenth Sunday after Trinity.

LET Thy merciful ears, O Lord, be open to the prayers of Thy humble servants; and that they may obtain their petitions make them to ask such things as shall please Thee; through Jesus Christ our Lord. *Amen.*

Eleventh Sunday after Trinity.

O GOD, Who declarest Thy Almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

Twelfth Sunday after Trinity.

ALMIGHTY and Everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord. *Amen.*

Thirteenth Sunday after Trinity.

ALMIGHTY and merciful God, of Whose only gift it cometh that Thy faithful people do unto Thee true

and laudable service; Grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

Fourteenth Sunday after Trinity.

ALMIGHTY and Everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ our Lord. *Amen.*

Fifteenth Sunday after Trinity.

KEEP, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy: and, because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

Sixteenth Sunday after Trinity.

O LORD, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness; through Jesus Christ our Lord. *Amen.*

Seventeenth Sunday after Trinity.

LORD, we pray Thee that Thy grace may always prevent and follow us, and make us continually to

given to all good works; through Jesus Christ
: Lord. *Amen.*

Eighteenth Sunday after Trinity.

LORD, we beseech Thee, grant Thy people grace
withstand the temptations of the world, the flesh,
d the devil, and with pure hearts and minds to
low Thee the only God; through Jesus Christ our
rd. *Amen.*

Nineteenth Sunday after Trinity.

O GOD, forasmuch as without Thee we are not
le to please Thee; Mercifully grant, that thy Holy
irit may in all things direct and rule our hearts;
rough Jesus Christ our Lord. *Amen.*

Twentieth Sunday after Trinity.

O ALMIGHTY and most merciful God, of Thy
untiful goodness keep us, we beseech Thee, from
things that may hurt us; that we, being ready
th in body and soul, may cheerfully accomplish
ose things that Thou wouldest have done; through
sus Christ our Lord. *Amen.*

Twenty-first Sunday after Trinity.

GRANT, we beseech Thee, merciful Lord, to Thy
thful people" pardon and peace, that they may be
ansed from all their sins, and serve Thee with a
iet mind; through Jesus Christ our Lord. *Amen.*

Twenty-second Sunday after Trinity.

LORD, we beseech Thee to keep Thy household the Church in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name; through Jesus Christ our Lord. *Amen.*

Twenty-third Sunday after Trinity.

O GOD, our refuge and strength, Who art the Author of all godliness; Be ready, we beseech Thee, to hear the devout prayers of Thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. *Amen.*

Twenty-fourth Sunday after Trinity.

O LORD, we beseech Thee, absolve Thy people from their offences; that through Thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

Twenty-fifth Sunday after Trinity.

STIR up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may of Thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

St. Andrew's Day. November 30.

ALMIGHTY God, Who didst give such grace unto Thy holy Apostle Saint Andrew, that he readily obeyed the calling of Thy Son Jesus Christ, and followed Him without delay; Grant unto us all, that we, being called by Thy holy Word, may forthwith give up ourselves obediently to fulfil Thy holy commandments; through the Same Jesus Christ our Lord. *Amen.*

St. Thomas the Apostle. December 21.

ALMIGHTY and Everliving God, Who for the more confirmation of the faith didst suffer Thy holy Apostle Thomas to be doubtful in Thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in Thy Son Jesus Christ, that our faith in Thy sight may never be reproved. Hear us, O Lord, through the Same Jesus Christ, to Whom, with Thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

The Conversion of St. Paul. January 25.

O God, Who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. *Amen.*

The Purification of St. Mary the Virgin. February 2.

ALMIGHTY and Everliving God, we humbly beseech Thy Majesty, that, as Thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts, by the Same Thy Son Jesus Christ our Lord. *Amen.*

St. Matthias's Day. February 24.

O ALMIGHTY God, Who into the place of the traitor Judas didst choose Thy faithful servant Matthias to be of the number of the Twelve Apostles; Grant that Thy Church, being always preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *Amen.*

*The Annunciation of the Blessed Virgin Mary.
March 25.*

WE beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the Incarnation of Thy Son Jesus Christ by the message of an Angel, so by His Cross and Passion we may be brought unto the glory of His Resurrection; through the Same Jesus Christ our Lord. *Amen.*

St. Mark's Day. April 25.

O ALMIGHTY God, Who hast instructed Thy Holy Church with the heavenly doctrine of Thy Evangelist Saint Mark; Give us grace, that, being not like

children carried away with every blast of vain doctrine, we may be established in the truth of Thy Holy Gospel; through Jesus Christ our Lord. *Amen.*

St. Philip and St. James's Day. May 1.

O ALMIGHTY God, Whom truly to know is everlasting life; Grant us perfectly to know Thy Son Jesus Christ to be the Way, the Truth, and the Life; that, following the steps of Thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life; through the Same Thy Son Jesus Christ our Lord. *Amen.*

St. Barnabas the Apostle. June 11.

O LORD God Almighty, Who didst endue Thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them alway to Thy honour and glory; through Jesus Christ our Lord. *Amen.*

St. John Baptist's Day. June 24.

ALMIGHTY God, by Whose providence Thy servant John Baptist was wonderfully born, and sent to prepare the way of Thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly

speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. *Amen.*

St. Peter's Day. June 29.

O ALMIGHTY God, Who by Thy Son Jesus Christ didst give to Thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed Thy flock; Make, we beseech Thee, all Bishops and Pastors diligently to preach Thy Holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

St. James the Apostle. July 25.

GRANT, O merciful God, that as Thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of Thy Son Jesus Christ, and followed Him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow Thy holy commandments; through Jesus Christ our Lord. *Amen.*

St. Bartholomew the Apostle. August 24.

O ALMIGHTY and Everlasting God, Who didst give to Thine Apostle Bartholomew grace truly to believe and to preach Thy Word; Grant, we beseech Thee, unto Thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. *Amen.*

St. Matthew the Apostle. September 24.

O ALMIGHTY God, Who by Thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the Same Thy Son Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

St. Michael and all Angels. September 29.

O EVERLASTING God, Who hast ordained and constituted the services of Angels and men in a wonderful order: Mercifully grant, that as Thy holy Angels alway do Thee service in heaven, so by Thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

St. Luke the Evangelist. October 18.

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please Thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of Thy Son Jesus Christ our Lord. *Amen.*

Saint Simon and Saint Jude. October 28.

O ALMIGHTY God, Who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone; Grant us so to be joined together in unity of spirit

by their doctrine, that we may be made an holy temple, acceptable unto Thee; through Jesus Christ our Lord. *Amen.*

All Saints' Day. November 1.

O ALMIGHTY God, Who hast knit together Thine elect in one Communion and Fellowship, in the mystical Body of Thy Son Christ our Lord; Grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which Thou hast prepared for them that unfeignedly love Thee; through Jesus Christ our Lord. *Amen.*

Occasional Prayers.

(*To be said with the preceding Forms, according to the discretion of the Reader.*)

Daily from Advent Sunday to Christmas Eve.

ALMIGHTY GOD, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life in which Thy Son Jesus Christ came to visit us in great humility: That in the Last Day, when He shall come again in His glorious Majesty to judge both the quick and dead, we may rise to the Life Immortal, through Him Who liveth and reigneth with Thee and the Holy Ghost, now and ever.
Amen.

Daily from Christmas to Epiphany.

ALMIGHTY GOD, Who hast given us Thy Only-Begotten Son to take our nature upon Him, and as at this time to be born of a pure Virgin: Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit. Through the Same our Lord Jesus Christ, Who liveth and reigneth with Thee and the Same Spirit, ever One God, world without end.
Amen.

O God, Who makest us glad by the yearly Festival of our Redemption : Grant that as we do joyfully welcome Thine Only-Begotten Son as our Redeemer, so we may also without fear behold Him when He cometh to be our Judge, even Jesus Christ Thy Son our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. *Amen.*

*Daily at Morning Prayer in Lent and on other
Fasting Days.*

O LORD, Who for our sake didst fast forty days and forty nights : Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness and true holiness, to Thy honour and glory, Who livest and reignest with the Father and the Holy Ghost, One God, world without end. *Amen.*

At Evening Prayer, daily in Lent, all present joining with the Reader, as when the Confession or the Lord's Prayer is said.

Turn Thou us, O Good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to Thy people, Who turn to Thee in weeping, fasting, and praying. For Thou art a merciful God, Full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, And in Thy wrath thinkest upon mercy. Spare Thy people, Good Lord, spare them, And let not Thine Heritage be brought to confusion. Hear us, O Lord, for Thy

mercy is great, and after the multitude of Thy mercies look upon us ; Through the merits and mediation of Thy Blessed Son, Jesus Christ our Lord. *Amen.*

NOTE.—*If the Evening Prayer on p. 159 is used, this Prayer should be said immediately after the words ‘ Let us pray,’ at the beginning of that form. If the Evening Prayer on page 167 is used, this preceding Prayer should be used, in the place of the “ Prayer for pardon.”*

Daily during the Week before Easter.

Almighty God, we beseech Thee graciously to behold Thy Family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Cross, Who now liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. *Amen.*

Daily from Easter Day to Ascension Day.

O God, Who makest us glad by the yearly Festival of the Resurrection of the Lord : Mercifully grant that we, who now do celebrate these joyous holydays on earth, may attain hereafter to eternal joys in Heaven. Through the Same Thy Son Jesus Christ our Lord. *Amen.*

Daily from Ascension Day to Whitsunday.

Grant, we beseech Thee, Almighty God, that like as we do believe Thy Only-Begotten Son our Lord Jesus Christ to have ascended into the Heavens, so

Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the Resurrection of Jesus Christ: Who is gone into Heaven, and is on the Right Hand of God; Angels and authorities and powers being made subject unto Him.

Twenty-seventh Evening.

1 S. Peter iv.

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of

we may also in heart and mind thither ascend, and with Him continually dwell, Who liveth and reigneth with Thee and the Holy Ghost, One God, world without end. *Amen.*

Daily in Whitsun Week.

God, Who didst teach the hearts of Thy faithful people by the sending to them the light of Thy Holy Spirit: Grant us by the Same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; Through the merits of Christ Jesus our Saviour, Who liveth and reigneth with Thee, in the Unity of the Same Spirit, One God, world without end. *Amen.*

Also daily in Whitsun Week, for the spread of the Gospel.

O God, Who by the mystery which at this season we celebrate dost sanctify Thy Church in every people and nation: Spread, we beseech Thee, the gifts of Thy Spirit through the whole breadth of the world: and grant that the nations which were separated by the confusion of tongues, may by the Heavenly Gift be gathered again together into the one confession of Thy Name. Through Jesus Christ our Lord, Who liveth and reigneth with Thee, in the Unity of the Same Spirit, ever one God, world without end. *Amen.*

¶ *Daily during the Four Ember Weeks, i. e. The Third Week in Advent, the First Week in Lent, Whitsun Week, and the Third Week in September.*

Almighty God, our Heavenly Father, Who hast purchased to Thyself an Universal Church by the Precious Blood of Thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of Thy servants the Bishops and Pastors of Thy Flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the Sacred Ministry of Thy Church. And to those which shall be ordained to any holy function give Thy grace and heavenly benediction; that both by their life and doctrine they may set forth Thy glory, and set forward the salvation of all men. Through Jesus Christ our Lord. *Amen.*

¶ *After which shall follow one of the four following Prayers, according to the Season.*

*The PRAYERS proper to the Four several EMBER WEEKS.
From Bp. Cosin.*

I. In the time of Advent.


Grant, we most humbly beseech Thee, O heavenly Father, that with holy Simeon and Anna, and all Thy devout servants, who waited for the consolation of Israel, we may at this time so serve Thee with fasting and prayer, that by the celebration of the Advent and Birth of our blessed Redeemer, we may with them be filled with true joy and consolation. Through the Same Jesus Christ our Lord. *Amen.*

II. For the Ember Week in Lent.

O Lord Jesus Christ, the Son of God, and Saviour of the world, Who didst foretell to Thine Apostles, that at the time of Thy Sufferings, they should weep and lament while the world rejoiced, and that they should be sorrowful, but their sorrow should be turned into joy; Grant that during this time wherein Thou didst suffer, and wast afflicted with extreme sorrow and anguish for the sins of the whole world, we Thy unworthy servants may so weep and lament, and be sorrowful for our sins, the cause of all those Thy Sorrows and Sufferings, that on the day of Thy triumphant Resurrection, we may rejoice with that joy, which no man can take from us. Grant this, O blessed Lord and Saviour, Who didst die for our sins, and rise again for our justification, and now livest and reignest with the Father, in the unity of the Holy Ghost, world without end. *Amen.*

III. For the Ember Week after Pentecost.

O Lord Jesus Christ, the Eternal Son of the Eternal Father, Who at the time of Thy glorious Ascension didst command Thine Apostles to tarry in Jerusalem, until they were endued with power from on high; and when, in obedience to this Thy commandment, they had there continued with one accord in prayer and supplication, didst, according to Thy promise, send down upon them the Holy Ghost the Comforter; Grant, we beseech Thee, that



we Thy most humble servants, abiding in the unity of Thy Holy Catholic Church, the mother of us all, and continually serving Thee as Thou hast commanded, may be evermore replenished with the heavenly grace of the Holy Ghost; through Thy precious merits and most powerful intercession, Who livest and reignest with the Father in the unity of the Same Spirit, ever world without end. *Amen.*

IV. *For the Ember Week in September.*

Almighty God, Who givest to all life, and breath, and all things; and bringest forth food out of the earth for the use of man; Keep us ever in mind, that this world, with all the glory of it, fadeth, and the fashion thereof passeth away; and grant that we may so use the fruits of the ground which Thou hast now given us, and all other Thy temporal blessings wherewith Thou crownest the year, that we abuse them not to the satisfying of our wanton and inordinate appetites; but may evermore serve Thee in Christian temperance and sobriety, as it becometh those who, living on earth, have their conversation in Heaven, that at the last we may be admitted into Thy heavenly Kingdom, where we shall never hunger or thirst again, being satisfied with the plenteousness of Thy house, and filled with the abundance of Thy pleasures for evermore. Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

On the day when the Ordination is held for the Diocess.

Almighty God, the Giver of all good gifts, Who of Thy Divine Providence hast appointed divers Orders in Thy Church ; Give Thy grace, we humbly beseech Thee, to all those who are called to any office and administration in the same ; and so replenish them with the truth of Thy doctrine, and endue them with innocency of life, that they may faithfully serve before Thee, to the glory of Thy great Name, and the benefit of Thy Holy Church. Through Jesus Christ our Lord. *Amen.*

After the Birth of a Child.

O Almighty God, we give Thee humble thanks for that Thou hast vouchsafed to deliver Thy servant from the great pain and peril of Child-birth ; Grant, we beseech Thee, most merciful Father, that she, through Thy help, may both faithfully live, and walk according to Thy Will in this life present, and also may be partaker of everlasting glory in the life to come. Through Jesus Christ our Lord. *Amen.*

O Lord Jesus Christ, Who wast pleased for our sakes to be born as an infant, and hadst compassion upon little children, taking them up in Thine Arms and blessing them ; Bless the child now born into a world of sin and misery, and grant that it may be brought unto Thee in the laver of Regeneration, to receive Thy Name and to be numbered among Thy people, Who livest and reignest with the Father and

the Holy Spirit, One God, world without end. *Amen.*
(*Lord Nelson's Family Prayers.*)

Before the Baptism of a Child.

Almighty and Immortal God, the Aid of all that need, the Helper of all that flee to Thee for succour, the Life of them that believe, and the Resurrection of the dead; we call upon Thee for the Infant this day to be baptized, that *he*, coming to Thy Holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as Thou hast promised by Thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us that ask; let us that seek find; open the gate unto us that knock; that this Infant may enjoy the everlasting benediction of Thy heavenly washing, and may come to the Eternal Kingdom which Thou hast promised by Christ our Lord. *Amen.*

After the Baptism of a Child.

Almighty and Everlasting God, Who renewest human nature beyond the dignity of its first Creation; We beseech Thee by Thy continual grace to preserve Thy heavenly gifts in *him* whom Thou hast this day vouchsafed to renew by the mystery of Regeneration. Through Jesus Christ our Lord. *Amen.*

Preserve, we beseech Thee, O Lord, in the new-born offspring of Thy heavenly Family, the Spirit of adoption Which Thou hast given: That *he* being

renewed in body and soul, may offer unto Thee a pure and holy service, and, being guided by Thy continual protection in the way of salvation, may finally attain to everlasting life. Through Jesus Christ our Lord. *Amen.*

Before and after a Confirmation.

Almighty and Everliving God, we make our humble supplications unto Thee for Thy servants, and more especially for those of [this household, and of] this Parish, upon whom (after the example of Thy holy Apostles) the Bishop this day is about to lay [*or has laid*] his hands, to certify them by that sign of Thy favour and gracious goodness towards them. .

Before Confirmation.

Strengthen them, we beseech Thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them Thy manifold gifts of grace; the Spirit of wisdom and understanding; the Spirit of counsel and ghostly strength; the Spirit of knowledge and true godliness: and fill them, O Lord, with the Spirit of Thy holy fear now and for ever. *Amen.*

After Confirmation.

Let Thy Fatherly Hand, we beseech Thee, ever be over them; let Thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of Thy word, that in the end they may obtain Everlasting Life. Through Jesus Christ our Lord. *Amen.*

Before Holy Communion.

Blessed Jesus, Who art about to come to us Thy unworthy servants in the Blessed Sacrament of Thy Body and Blood, prepare our hearts, we beseech Thee, for Thyself.

Grant us that repentance for our past sins,—that faith in the Atonement made for them by Thee upon the Cross,—that full purpose of amendment of life,—that perfect love to Thee and to all men, which shall fit us to receive Thee.

Lord, we are not worthy that Thou shouldest come under our roof, much less that we should receive Thee into ourselves; but since Thou didst not disdain to be laid in a manger amidst unclean beasts, so vouchsafe to enter into our souls and bodies, unclean though they be through many sins and defilements.

Lord, come to us, that Thou mayest cleanse us.

Lord, come to us, that Thou mayest heal us.

Lord, come to us, that Thou mayest strengthen us.

And grant that having received Thee, we may never be separated from Thee by our sins, but may continue Thine for ever, till we see Thee face to face, in Thy heavenly Kingdom, where, with the Father and the Holy Ghost, Thou livest and reignest, ever One God, world without end.
Amen.

After Holy Communion.

We praise Thee, O Lord, Holy Father, Almighty Everlasting God, for all the blessings wherewith Thou hast blessed us in heavenly things in Christ, for our new birth in Baptism, for the grace of Confirmation, for Thy Holy Word, for Thy duly appointed Ministers, and for all the spiritual gifts whereof we are made partakers in Thy Holy Catholic Church.

More especially do we yield Thee hearty thanks for that Thou dost vouchsafe to feed our souls with the Divine Food of the most blessed Body and Blood of Thy Son Jesus Christ our Lord. And we beseech Thee, O Lord, that Thou wouldest evermore vouchsafe unto us, who have this day partaken of the Heavenly Gift, both the desire to live a holy and religious life, and also strength and power faithfully to fulfil the same. Through the Same Thy Son Jesus Christ our Lord. *Amen.*

When any of the Family is seriously ill.

O Gracious Father, Who chastenest us of Thy great mercy for our good, and not for our destruction, have mercy upon Thy servant *N.* whom it has pleased Thee to afflict with sickness.

Strengthen *him*, O Lord, to bear it patiently, and give *him* grace to lift up *his* heart to Thee, and to find Thee in *his* trial. O be Thou with *him*, and give *him* patience, and faith, and the spirit of prayer, and of repentance, and of hope. Help *him* to set *his*

affections upon things above, and so to meditate upon Thee and upon Thy goodness, that this *his* affliction may draw *him* closer and closer unto Thee. In all *his* pains and weakness enable *him* evermore to turn to Thee, and in Thee to find health and refreshment for *his* soul.

Restore *him*, if it please Thee, to *his* bodily health; and if it be Thy Will to take *him* to Thyself, prepare *him* for *his* change, and receive *him* at last into that blessed abode where Saints departed dwell with their Redeemer and their Lord. Through the Same Thy Son our Saviour Jesus Christ. *Amen.* (*Rev. C. Marriott.*)

After a recovery from a dangerous sickness.

O Lord God, in Whose hand is the soul of every living thing, and the breath of all mankind; Give this Thy servant grace holily to spend in Thy service that life which Thou hast now so mercifully prolonged. Grant that *he* may consecrate *his* whole life to Thee; and so live henceforth in Thy fear, that *he* may at last die at peace with all the world and with Thee, O Holy Father, Who with the Son and the Holy Ghost livest and reignest, ever One God, world without end. *Amen.* (*Visitatio Infirmorum.*)

O Most Mighty and Gracious God, Who hast chastened and corrected this Thy servant, but hast not given *him* over unto death: For these and all other Thy great mercies, kindle in *his* heart a lively thankfulness, and in *his* soul the most sincere and

holy love. Let *him* not forget from what a perilous condition Thou hast released *him*; but give *him* such a due sense of all Thy mercies, that *his* heart may be unfeignedly thankful, and that *he* may shew forth Thy praise not only with *his* lips but in *his* life; by giving up *himself* to Thy service, and by walking before Thee in holiness and righteousness all *his* days. Through Jesus Christ our Lord, to Whom with Thee and the Holy Ghost be all honour and glory, world without end. *Amen. (Ibid.)*

After the death of a Child.

O Almighty and Everlasting God, the Lover of holiness and purity, Who hast been graciously pleased to call the soul of a child of this family into Thine heavenly Kingdom; So vouchsafe, O Blessed Saviour, to deal mercifully with us who survive, that, through the merits of Thy most sacred Passion, Thou mayest cause us ever to rejoice with all Thy Blessed Saints and Thine Elect, Who livest and reignest with the Father, in the Unity of the Holy Spirit, One God, world without end. *Amen. (Ibid.)*

O Lord Jesu Christ, Who didst restore the widow's son to his weeping mother, and the daughter of the ruler of the synagogue to her lamenting parents: We beseech Thee to have compassion on the [*Father and Mother*] of the child whom Thou hast now called to *his* Heavenly Father's Kingdom. Make *them* know and feel, O Lord God, that *he* is committed to Thy merciful arms, and ever beholdeth Thy bliss-

ful presence. Let this assurance assuage *their* tears, and mitigate *their* present sorrow. And grant, O Lord, that as *they* have experienced the blessing Thou gavest *them* in this child, and now feel the affliction Thou hast laid upon *them*, in taking *him* from *them*; so *they* may know assuredly that Thou wilt comfort *them* by restoring *him* to *them* in Thine Everlasting Kingdom; to which vouchsafe to conduct them by Thy merits, O Holy and most Merciful Saviour, Who livest and reignest with the Father and the Holy Ghost, ever One God, world without end. *Amen. (Ibid.)*

After the death of an adult member of the Family.

O Almighty God, Who knowest the weakness and frailty of our nature: We beseech Thee to give unto us Thy servants, whom Thou hast stricken with this sad visitation, such a supply of the graces of Thy Holy Spirit as may enable us to bear it with that humility, resignation, and submission to Thy Divine Will, which become our Christian Profession; that so no repining thoughts may find place in our hearts. Grant that we may not sorrow as those who have no hope. Let not our grief exceed the bounds of reason or religion; but so temper it, we beseech Thee, with the consolations of Thy Holy Spirit, that whatever we may want in outward comfort, we may find made up to us in the inward joys of a good conscience, and a sure and certain Christian faith and hope.

Make, we beseech Thee, the affliction wherewith Thou chastenest us a means of drawing us nearer

unto Thyself, and bless it to the good of our souls and our eternal welfare. Help us to search out, and stedfastly to set ourselves to remove all our offences against Thee, and to amend our lives. Teach us to set our affections on things above, not on things on the earth, but on those joys which never fade, the pleasures that are at Thy Right Hand for evermore, where all Thy Redeemed shall be gathered into Thy Heavenly Kingdom to go no more out for ever.

And so fit and prepare us for the great account which we must one day give, that when the time of our appointed change shall come, we may look up unto Thee with joy and comfort, and may at last be received, together with *him* whom Thou hast now taken from us, and with all that are near and dear to us, into that place of rest and peace, where Thou shalt Thyself wipe off all tears from off all faces, and where all our troubles and sorrows shall have an end.

Grant this, O Heavenly Father, for Jesus Christ's sake, our only Mediator and Redeemer. *Amen.*
(*Ibid.*)

The Gospel History

OF OUR BLESSED LORD'S INCARNATION.

The Glorious Godhead of Jesus Christ.

The beginning of the Holy Gospel according to S. John.

Glory be to Thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. The Same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. In Him was Life; and the Life was the Light of men. And the Light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light.

That was the true Light, Which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of

God, even to them that believe on His Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, AND DWELT AMONG US, (and we beheld His glory, the glory as of the Only Begotten of the Father,) full of grace and truth.

R. Thanks be to Thee, O Lord.

The Holy Incarnation of God the Son.

Part of the Holy Gospel according to S. Luke.

Glory be to Thee, O Lord.

The Angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the Angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the Angel said unto her, Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His Name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the

house of Jacob for ever; and of His Kingdom there shall be no end.

Then said Mary unto the Angel, How shall this be, seeing I know not a man?

And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her who was called barren. For with God nothing shall be impossible.

And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the Angel departed from her.

Mary visits her Cousin Elisabeth.

And Mary arose in those days, and went into the hill country with haste, into a city of Juda; and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and Blessed is the Fruit of thy womb. And whence is this to me, that the Mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in

my womb, for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

R. Thanks be to Thee, O Lord.

The Birth of Jesus Christ.

Part of the Holy Gospel according to S. Matthew.

Glory be to Thee, O Lord.

Now the Birth of Jesus Christ was on this wise: When as His Mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost. Then Joseph her husband being a just man, and not willing to make her a public example, was minded to put her away privily.

But while he thought on these things, behold, the Angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for That which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His Name JESUS: for He shall save His people from their sins.

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call His Name Emmanuel, which being interpreted is, God with us.

R. Thanks be to Thee, O Lord.

The Gospel History

OF OUR BLESSED LORD'S SUFFERINGS, DEATH,
AND RESURRECTION.

The Suffering of our Lord God and Saviour.

(Harmonized from the four Holy Gospels.)

Glory be to Thee, O Lord.

The Agony of Jesus in the Garden.


WHEN Jesus had spoken these words, and they had sung an hymn, He went forth with His disciples over the brook Cedron, to the Mount of Olives, where was a Garden called Gethsemane, into the which He entered, and His disciples. And Judas also which betrayed Him knew the place: for Jesus oftentimes resorted thither with His disciples.

And when He was at the place, He said unto the disciples, Sit ye here, while I go and pray yonder. And He took with Him Peter and James and John, the two sons of Zebedee, and began to be sorrowful, sore amazed, and very heavy. Then saith He unto them, My Soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me. And He went a little farther, and was withdrawn from them about a stone's cast, and kneeled down, and fell on His Face on the ground, and prayed that, if it were

possible, the hour might pass from Him. And He said, Abba, Father, if it be possible, and all things are possible unto Thee, take away this cup from Me: nevertheless, not My will, but Thine, be done. And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, Simon, sleepest thou? What, could ye not watch with Me one hour? Watch ye, rise and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O My Father, if this cup may not pass away from Me, except I drink it, Thy Will be done. And when He returned, He found them asleep again, (for their eyes were heavy,) neither wist they what to answer Him. And He left them, and went away again, and prayed the third time, saying the same words. And there appeared an Angel unto Him from Heaven, strengthening Him. And being in an agony, He prayed more earnestly: and His sweat was as it were great drops of Blood falling down to the ground. And when He rose up from prayer, and was come the third time to His disciples, He found them sleeping for sorrow, and said unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; he that betrayeth Me is at hand.

Jesus is betrayed and apprehended.

And immediately while He yet spake, lo, Judas, one of the Twelve, came, having received a band of



men and officers from the Chief Priests and Pharisees, the scribes and the elders of the people, and with him a great multitude with swords and staves, with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas also, which betrayed Him, stood with them. As soon then as He had said unto them, I am He, they went backward, and fell to the ground. Then asked He them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am He: if therefore ye seek Me, let these go their way: that the saying might be fulfilled, which He spake, Of them which Thou gavest Me have I lost none. Now he that betrayed Him had given them a token, saying, Whomsoever I shall kiss, that same is He; take Him, hold Him fast, and lead Him away safely. And he went before them, and forthwith he came to Jesus, and said, Hail, master; and kissed Him. And Jesus said unto him, Friend, wherefore art thou come? Judas, betrayest thou the Son of man with a kiss? Then came they, and laid hands on Jesus, and took Him. When they which were about Him saw what would follow, they said unto Him, Lord, shall we smite with the sword? And, behold, one of them which were with Jesus, Simon Peter, having a sword, stretched out his hand, and drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. And Jesus answered


and said, Suffer ye thus far. And He touched his ear, and healed him. Then said Jesus unto Peter, Put up again thy sword into the sheath : for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of Angels? But how then shall the Scriptures be fulfilled, that thus it must be? The cup which My Father hath given Me, shall I not drink it?

In that same hour said Jesus unto the chief priests, and captains of the temple, and the elders, and to the multitudes which were come to Him, Are ye come out as against a thief with swords and staves for to take Me? When I was daily with you in the temple teaching, ye stretched forth no hands against Me : but this is your hour, and the power of darkness. But all this was done, that the Scriptures of the prophets might be fulfilled.

Then all the disciples forsook Him, and fled. And there followed Him a certain young man, having a linen cloth cast about his naked body ; and the young men laid hold on him : and he left the linen cloth, and fled from them naked.

Jesus is brought before Annas and Caiaphas.

Then the band and the captain and officers of the Jews took Jesus, and bound Him, and led Him away to Annas first ; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the



people. And Annas sent Him bound unto Caiaphas the high priest: and with him were assembled all the chief priests and the elders and the scribes.

And Simon Peter followed Jesus afar off unto the high priest's palace, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. And the servants and officers stood there, who had made a fire of coals in the midst of the hall, for it was cold: and when they were set down together, and warmed themselves, Peter sat down among them to see the end, and warmed himself at the fire.

The high priest then asked Jesus of His disciples and of His doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou Me? ask them which heard Me, what I have said unto them: behold, they know what I said.

And when He had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest Thou the high priest so? Jesus answered him, If I have spoken evil bear witness of the evil: but if well, why smitest thou Me?

Now the chief priests and elders, and all the Council, sought false witness against Jesus to put Him to death; but found none: yea, though many false witnesses

came, and bare false witness against Him, yet found they none : for their witness agreed not together. At the last came two false witnesses, and said, We heard this fellow say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest Thou nothing? what is it which these witness against Thee? But Jesus held His peace, and answered nothing.

Again the high priest asked Him, and said unto Him, I adjure Thee by the Living God, that Thou tell us whether Thou be the Christ, the Son of God the Blessed. Jesus saith unto him, Thou hast said; I am : nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of Heaven.

Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard His blasphemy. What think ye? And they all answered and condemned Him and said, He is guilty of death.

Then did they spit in His Face, and buffeted Him; and the men that held Jesus mocked Him, and covered His Face. And when they had blindfolded Him, they struck Him on the Face, and asked Him, saying, Prophecy, who is it that smote Thee? And many other things blasphemously spake they against Him. And the servants did strike Him with the palms of their hands.

Peter denies the Lord thrice.

Now Peter sat without in the palace: and as Peter was beneath in the palace, there cometh one of the maids of the high priest: the damsel that kept the loor. And when she saw Peter, as he sat by the fire, warming himself, she earnestly looked upon him, and said, Art not thou also one of His disciples? Thou also wast with Jesus of Galilee. But he denied before them all, saying, Woman, I am not. I know Him not. I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. And again he denied with an oath, I do not know the man.

And about the space of one hour after, one of the servants of the high priest, being his kinsman whose ear Peter cut off, confidently affirmed, saying, Of a truth this fellow also was with Him: for he is a Galilæan. And he said to Peter, Did not I see thee in the garden with Him? Then began he to curse and to swear, saying, Man, I know not what thou sayest. I know not this man of whom ye speak. And immediately, while he yet spake, the second time the cock crew.

And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how

He had said unto him, Before the cock crow twice, thou shalt deny Me thrice. And when he thought thereon, he went out, and wept bitterly.

Jesus is brought before Caiaphas and the whole Jewish Council, and is pronounced worthy of death.

And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led Him into their Council, saying, Art Thou the Christ? tell us. And He said unto them, If I tell you ye will not believe: and if I also ask you, ye will not answer Me, nor let Me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art Thou then the Son of God? And He said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of His own mouth. And the whole multitude of them arose, and when they had bound Jesus, they led Him away from Caiaphas unto the hall of judgment: and delivered Him to Pontius Pilate the Governor: and it was early.

Jesus before Pilate.

And they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If He were not a malefactor, we would not have delivered Him up unto thee.

Then said Pilate unto them, Take ye Him, and judge Him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which He spake, signifying what death He should die.

Then Pilate entered into the judgment hall again, and called Jesus, and said unto Him, Art Thou the King of the Jews?

Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me?

Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me: what hast Thou done?

Jesus answered, My Kingdom is not of this world: if My Kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My Kingdom not from hence.

Pilate therefore said unto Him, Art Thou a King then?

Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice.

Pilate saith unto Him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in Him no fault at all. And they began to accuse Him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that He Himself is

Christ a King. And Jesus stood before the Governor: and the Governor asked Him, saying, Art Thou the King of the Jews? Jesus answering said unto him, Thou sayest it. And the chief priests and elders accused Him of many things: but He answered nothing. And Pilate asked Him again, saying, Answerest Thou nothing? Behold how many things they witness against Thee. But Jesus yet answered him to never a word; insomuch that Pilate marvelled greatly. Then said Pilate to the chief priests and to the people, I find no fault in this Man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilæan. And as soon as he knew that He belonged unto Herod's jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time.

Jesus before Herod.

And when Herod saw Jesus, he was exceeding glad: for he was desirous to see Him of a long season, because he had heard many things of Him; and he hoped to have seen some miracle done by Him. Then he questioned with Him in many words; but He answered him nothing. And the chief priests and scribes stood and vehemently accused Him. And Herod with his men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate. And the same day Pilate and Herod were

made friends together: for before they were at enmity between themselves.

Jesus again before Pilate.

And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this Man unto me, as one that perverteth the people: and, behold, I, having examined Him before you, have found no fault in this Man, touching those things whereof ye accuse Him: no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto Him. I will therefore chastise Him, and release Him. Now at that feast the Governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do as he had ever done unto them. (For of necessity he must release one unto them at the feast.) Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered Him for envy.

When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that Just Man: for I have suffered many things

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this day in a dream because of Him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The Governor answered and said unto them, Whether of the twain will ye that I release unto you? And they cried out all at once, saying, Away with this Man, and release unto us Barabbas. Pilate therefore, willing to release Jesus, answered and said again unto them, What shall I do then with Jesus which is called Christ, Him Whom ye call the King of the Jews? And they all cried out again, Crucify Him, crucify Him. And Pilate said unto them the third time, Why, what evil hath He done? I have found no cause of death in Him: I will therefore chastise Him, and let Him go. And they cried out the more exceedingly, and were instant with loud voices, requiring that He might be crucified. And the voices of them and of the chief priests prevailed.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this Just Person: see ye to it. Then answered all the people, and said, His Blood be on us, and on our children. And so Pilate, willing to content the people, released Barabbas unto them, that for sedition and murder was cast into prison, whom they had desired; and took Jesus, and scourged Him.

Jesus mocked by the Soldiers.

Then the soldiers of the Governor took Jesus, and led Him away into the common hall, and gathered unto Him the whole band of soldiers. And they stripped Him, and put on Him a scarlet robe.

And when they had platted a crown of thorns, they put it upon His Head, and a reed in His right Hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews! And they spit upon Him, and smote Him with their hands, and took the reed, and smote Him on the Head.

“Behold the Man!”

Pilate therefore went forth again, and saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him. Then came JESUS forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the Man! When the chief priests therefore and officers saw Him, they cried out, saying, Crucify Him, crucify Him. Pilate saith unto them, Take ye Him, and crucify Him; for I find no fault in Him. The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the Son of God.

When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and said unto Jesus, Whence art Thou? But Jesus gave him no answer.

Then saith Pilate unto Him, Speakest Thou not unto me? knowest Thou not that I have power to crucify Thee, and have power to release Thee?

Jesus answered, Thou couldest have no power at all against Me, except it were given thee from above: therefore He that delivered Me unto thee hath the greater sin.

And from thenceforth Pilate sought to release Him: but the Jews cried out, saying, If thou let this Man go, thou art not Cæsar's friend; whosoever maketh himself a king speaketh against Cæsar.

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with Him, away with Him, crucify Him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

Jesus is led away to be Crucified.

And Pilate gave sentence that it should be as they required, and he delivered Jesus to their will to be crucified.

And the soldiers after they had mocked Him, took off the purple from Him, and put His own clothes on Him, and led Him out to crucify Him.

And He bearing His Cross, went forth into a place called the place of a skull, which is called

in the Hebrew Golgotha: and as they led Him away, they laid hold upon a man of Cyrene, by name Simon, the father of Alexander and Rufus, who passed by, coming out of the country; and on him they laid the cross, and compelled him to bear it after Jesus.

And there followed Him a great company of people, and of women, which also bewailed and lamented Him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children. For, behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?

And there were also two other, malefactors, led with Him, to be put to death.

And when they were come to the place, which is called Calvary, they gave Him vinegar to drink mingled with gall: and when He had tasted thereof He would not drink. And they gave Him to drink wine mingled with myrrh: but He received it not.

Jesus Crucified.

There they crucified Him, and the two malefactors with Him, one on the right hand, and the other on the left, and Jesus in the midst. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors.

Then said Jesus, Father, forgive them ; for they know not what they do. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews : for the place where Jesus was crucified was nigh to the city : and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews ; but that He said, I am the King of the Jews. Pilate answered, What I have written I have written.

Then the soldiers when they had crucified Jesus, took His garments, and made four parts, to every soldier a part ; and also His coat : now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it but cast lots for it, whose it shall be : that the Scripture might be fulfilled, which saith, They parted My raiment among them, and for My vesture they did cast lots. These things therefore the soldiers did. And sitting down they watched Him there. And it was the third hour.

And they that passed by reviled Him and railed on Him, wagging their heads, and saying, Ah, Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the Cross. And the people stood beholding. Likewise also the chief priests mocking said among themselves with the scribes and elders, He saved others ; Himself He cannot save. If He be Christ the King of Israel, the Chosen of God, let

Him now come down from the Cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God. The thieves also which were crucified with Him, cast the same in His teeth, and reviled Him. And the soldiers also mocked Him, coming to Him and offering Him vinegar, and saying, If Thou be the King of the Jews, save Thyself.

And one of the malefactors which were hanged railed on Him, saying, If Thou be Christ save Thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this Man hath done nothing amiss. And he said unto Jesus, Lord, remember me when Thou comest into Thy Kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in Paradise. Now there stood by the Cross of Jesus His Mother, and His Mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His Mother, and the disciple standing by whom He loved, He saith unto His Mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

And when the sixth hour was come, there was darkness over all the land unto the ninth hour.

And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why hast Thou

forsaken Me? And some of them that stood by, when they heard that, said, Behold this Man calleth for Elias.

After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink. The rest said, Let be, let us see whether Elias will come to save Him.

When Jesus therefore had received the vinegar, He said, It is finished.

And when Jesus had cried again with a loud voice, He said, Father, into Thy Hands I commend My Spirit: and having said thus, He bowed His Head, and gave up the ghost.

And, behold, the veil of the Temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His Resurrection, and went into the Holy City, and appeared unto many.

Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, and that He so cried out, and gave up the ghost, they feared greatly; and the centurion glorified God, saying, Certainly this was a Righteous Man; truly this was the Son of God.

And all the people that came together to that

sight, beholding the things which were done, smote their breasts, and returned. And all His acquaintance, and the women that followed Him from Galilee, ministering unto Him, stood afar off beholding these things: among whom was Mary Magdalene, and Mary the mother of James the Less and of Joses, and Salome, the mother of Zebedee's children, and many other women were there, which came up with Him unto Jerusalem.

Jesus hangs dead upon the Cross.

The Jews therefore because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs: but one of the soldiers with a spear pierced His side, and forthwith came thereout Blood and Water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of Him shall not be broken. And again another Scripture saith, They shall look on Him Whom they pierced.

Jesus is taken down from the Cross.

And after this, when the even was come, there came a rich man of Arimathæa, a city of the Jews,

named Joseph, an honourable counsellor, and he was a good man, and a just: the same had not consented to the counsel and deed of them, but also himself waited for the Kingdom of God, being a disciple of Jesus, but secretly for fear of the Jews. This man went in boldly unto Pilate, and craved the Body of Jesus, that he might take it away. And Pilate marvelled if He were already dead: and calling unto him a centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave him leave, and commanded the Body to be delivered to Joseph. He came therefore and took the Body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pound weight. Then took they the Body of Jesus, and wound It in linen clothes with the spices, as the manner of the Jews is to bury.

Jesus is buried.

Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, which *Joseph* had hewn out in the rock; wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand; and he rolled a great stone to the door of the sepulchre, and departed. And the women also which came with Him from Galilee, followed after, and beheld the sepulchre. And there was Mary Magdalene, and

the other Mary, sitting over against the sepulchre, who beheld how His Body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day, according to the commandment.

R. Thanks be to Thee, O Lord.

The Resurrection of our Saviour Jesus Christ.

(From the Holy Gospels according to S. Matthew and S. Mark.)

Glory be to Thee, O Lord.

When the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the First Day of the week, as it began to dawn, they came unto the sepulchre to see it, at the rising of the sun. And, behold, there was a great earthquake: for the Angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the women said among themselves, Who shall roll us away the stone from the door of the sepulchre? for it was very great. And when they looked, they saw that the stone was rolled away: and entering

into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And the Angel answered and said unto the women, Be not affrighted : for I know that ye seek Jesus of Nazareth, which was crucified. He is not here : for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples and Peter that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him, as He said unto you : lo, I have told you. And they departed quickly, and fled from the sepulchre with fear and great joy; for they trembled and were amazed: neither said they any thing to any man; for they were afraid, and did run to bring His disciples word.

R. Thanks be to Thee, O Lord.

Christ's Appearance to S. Mary Magdalene.

*(From the Holy Gospels according to S. Matthew,
S. Luke, and S. John.)*

Glory be to Thee, O Lord.

The First Day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and said unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid

Him. It was Mary Magdalene, Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the Apostles. Then arose Peter and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about His head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that He must rise again from the dead. Then the disciples went away again unto their own home, wondering at that which was come to pass.

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two Angels in white sitting, the one at the head, and the other at the feet, where the Body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing Him to be the gardener, saith unto

Him, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary. She turned herself, and said unto Him, Rabboni; which is to say, Master. Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God.

Mary Magdalene came to the disciples as they mourned and wept, and told them that she had seen the Lord, and that He had spoken these things unto her.

R. Thanks be to Thee, O Lord.

¶ *The following Prayers, translated from the Salisbury Primer, may be said after the preceding Readings from the Holy Gospels.*

O Lord our Saviour and Redeemer Jesus Christ, Who, through Thy most true heralds the Holy Evangelists, hast vouchsafed to reveal unto us the most sacred mysteries of Thine Eternal Generation from the Father, and Thine Incarnation of the most pure Virgin Mary Thy Mother; and also to tell us of Thy most holy Life and Conversation on earth, and of Thy most saving Passion, Death, and Resurrection, as well as of Thy glorious Ascension into Heaven: Grant unto us, we beseech Thee, faithfully to believe the same, and so to follow Thy footsteps on earth, that finally we may be worthy to praise Thee evermore in Heaven. Who livest and reignest with the Father, in the Unity of the Holy Ghost, ever One God, world without end. *Amen.*

O God, Who didst vouchsafe to enlighten Thy blessed Evangelists Matthew, Mark, Luke, and John by the inspiration of Thy Holy Spirit: Grant, we beseech Thee, that we may not only confess with our mouth that which they wrote, but also, by the help of Thy grace may so fulfil it in deed, that, after this life ended, we may attain to the glories of Paradise, and finally with them may enjoy everlasting blessedness. Through Jesus Christ our Lord. *Amen.*



An Office of Devotion

TO OUR CRUCIFIED LORD AND SAVIOUR
JESUS CHRIST.

(From Bishop Jeremy Taylor's *Holy Living*.)

A Form of Prayer recording all the points and Mysteries of Christ's Passion, being a short History of it : to be used especially in the Afternoon or Evening of Good Friday, or on all Fridays in Lent.

ALL praise, honour, and glory be to Thee, O Holy Jesus. We adore Thee, O Blessed Redeemer, our Lord and our God, the Light of the Gentiles and the Glory of Israel, for Thou hast done and suffered for us more than we could wish, more than we could think of; even all that lost and miserable and perishing sinners could possibly need.

Thou wert afflicted with thirst and hunger, with heat and cold, with labours and sorrows, with hard journeys and restless nights. Thou wentest about doing good, working miracles of mercy, healing the sick, comforting the distressed, instructing the ignorant, feeding the hungry, giving sight to the blind and hearing to the deaf, strengthening the lame, cleansing the lepers, raising the dead, and preaching the Gospel to the poor, graciously re-

ceiving the penitent sinners, and making atonement for the sins of the world by the merits of Thy Passion, Thy healthful and bitter Passion.

Blessed be Thy Name, O Holy Jesus, Who wast content to be conspired against by the Jews, to be sold by Thine own disciple for a vile price, and to wash the feet of him that took money for Thy life: to give to him, and to all Thine Apostles Thy most Holy Body and Blood: to become a sacrifice for their sins, even theirs that betrayed and denied Thee: and for all the sins of all the whole world; and for all our sins, even for our crucifying Thee afresh, and for other our sins, whereof we are ashamed to think, but that the greatness of our sins magnifieth the boundless greatness of Thy mercies, Who didst so great things for us that are so vile.

V. O Saviour of the world, Who by Thy Cross and Precious Blood hast redeemed us. R. *Save us and help us, we humbly beseech Thee, O Lord.*

V. O Lamb of God, That takest away the sins of the world. R. *Have mercy upon us.*

V. O Lamb of God, That takest away the sins of the world. R. *Grant us Thy peace.*

Blessed be Thy Name, O Holy Jesus, Who, being about to depart from this world, didst comfort Thine Apostles, pouring out into their ears and hearts treasures of admirable discourses: Who didst commend them and us to Thy Father with a mighty charity; and then didst enter into the Garden where

Thou didst suffer a most unspeakable Agony, until the sweat strained through Thy pure skin like drops of blood, and there didst sigh and groan, and falling down upon the earth in prayer didst submit to the intolerance of Thy Father's wrath, which we had deserved and Thou sufferedst.

V. O Saviour of the world, Who by Thy Cross and Precious Blood hast redeemed us. R. *Save us and help us, we humbly beseech Thee, O Lord.*

V. O Lamb of God, That takest away the sins of the world. R. *Have mercy upon us.*

V. O Lamb of God, That takest away the sins of the world. R. *Grant us Thy peace.*

Blessed be Thy Name, O Holy Jesus, and blessed be Thy lovingkindness and pity by which Thou didst neglect Thine own sorrows, and go to comfort the sadness of Thy disciples, quickening their dulness, encouraging them to their duty, and arming their weakness with excellent precepts against the day of trial. Blessed be that humility and sorrow of Thine, Who, being Lord of the Angels, yet wouldest need and receive comfort from Thy servant the Angel: Who didst offer Thyself to Thy persecutors: and didst receive the traitor's kiss; and wouldest do a miracle to cure a wound of one of Thy spiteful enemies, and, reproving Thine over-zealous servant didst go like a lamb to the slaughter, without noise, or violence, or resistance, when Thou couldst have commanded millions of Angels for Thy guard and rescue.

V. O Saviour of the world, Who by Thy Cross and Precious Blood hast redeemed us. R. *Save us and help us, we humbly beseech Thee, O Lord.*

V. O Lamb of God, That takest away the sins of the world. R. *Have mercy upon us.*

V. O Lamb of God, That takest away the sins of the world. R. *Grant us Thy peace.*

Blessed be Thy Name, O Holy Jesus, and blessed be that holy sorrow Thou didst suffer, when Thy disciples fled, and Thou wert left alone in the hands of cruel men who thirsted for Thy Blood: when Thou wert led to the house of Annas, and thence to the house of Caiaphas, and there asked ensnaring questions, and smitten on the face, enduring all night long affronts and scorn and intolerable insults; and all this for man who was Thine enemy, and the cause of all Thy sorrows.

V. O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us. R. *Save us and help us, we humbly beseech Thee, O Lord.*

V. O Lamb of God, That takest away the sins of the world. R. *Have mercy upon us.*

V. O Lamb of God, That takest away the sins of the world. R. *Grant us Thy peace.*

Blessed be Thy Name, O Holy Jesus, and blessed be Thy mercy, Who, when Thy servant Peter denied Thee and forsook Thee, didst but look upon him, and by that gracious and chiding look didst call

him back to himself and Thee; Who, being accused and examined before the High Priest and the Jewish Council, wast declared guilty of death as a blasphemer, and mocked, and buffeted, and blindfolded, and spit upon: Who wert sent to Pilate and found innocent, and sent to Herod and still found innocent, and there arrayed in white, both to declare Thine innocence, and yet to deride Thy person: and wert sent back again to Pilate, and again examined, and yet nothing but innocence found in Thee, and malice round about Thee to devour Thy life, which yet Thou wert more desirous to lay down for them than they to take it from Thee.

V. O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us. R. *Save us and help us, we humbly beseech Thee, O Lord.*

V. O Lamb of God, That takest away the sins of the world. R. *Have mercy upon us.*

V. O Lamb of God, That takest away the sins of the world. R. *Grant us Thy peace.*

Blessed be Thy Name, O Holy Jesus, and blessed be that patience and charity, by which Thou wert content to be rejected for Barabbas, and scourged most rudely by unhallowed hands, till the pavement was empurpled with Thine Holy Blood: to be condemned to a sad and shameful, a public and painful death; to be arrayed in a scarlet robe for mockery and crowned with thorns; to suffer that Holy Face, which Angels with joy and wonder do behold, to be spit upon in contempt, and thus to be

exposed to the scorn of the multitude that clamoured for Thy death; to be rejected of them over whom Thou camest graciously to reign; to be led away to be crucified, loaden with the Cross, bound hard with cords, and dragged most vilely and most piteously till the load was too great, and did sink Thy Body to the earth, Thyself the while seeking to comfort the weeping women, and pitying more Thy persecutors than Thyself, being grieved for the miseries of Jerusalem that were to come, more than for Thy present Passion.

V. O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us. R. *Save us and help us, we humbly beseech Thee, O Lord.*

V. O Lamb of God, That takest away the sins of the world. R. *Grant us Thy peace.*

V. O Lamb of God, That takest away the sins of the world. R. *Have mercy upon us.*

Blessed be Thy Name, O Holy Jesus, and blessed be that incomparable sweetness and holy patience wherewith Thou sufferedst, when Thy holy Hands and Feet were nailed upon the Cross, and the Cross, being set up in the opened ground, did in its fall rend Thy Wounds wider; when, naked and bleeding, sick and faint, a very scorn of men and the outcast of the people, Thou didst hang upon Thy Wounds three whole long hours, numbered with the transgressors; there praying for Thy persecutors, satisfying Thy Father's wrath, reconciling the penitent thief, providing for Thy holy Mother in her affliction, forsaken

of Thy God, tasting when athirst the vinegar and gall; and when the fulness of Thy Suffering was accomplished, commending Thy Spirit into the Hands of Thy Heavenly Father, and descending into the regions where longing souls in their prisons of hope waited for the revelation of this Thy day; whilst from Thy most holy Body, pierced with the soldier's spear, there issued forth two Sacraments, the Water and the Blood; after which It was taken down from the Cross, and being composed to burial, lay in the darkness of the grave three days and nights until Thy glorious Resurrection on the First Day of the week. *R.* For which all praise and glory be to Thee, O Lord.

V. O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us. *R.* *Save us and help us, we humbly beseech Thee, O Lord.*

V. O Lamb of God, That takest away the sins of the world. *R.* *Grant us Thy peace.*

V. O Lamb of God, That takest away the sins of the world. *R.* *Have mercy upon us.*

O Christ, hear us

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Our Father, Which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy Will be done

in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

V. We worship Thee, O Christ, and honour Thee.

R. *For by Thy holy Cross Thou hast redeemed the world.*

Let us pray.

Prayer. Thus, O Blessed Jesus, Thou didst finish Thy holy Passion with pain and anguish so great that nothing could be greater than it except Thyself and Thine own infinite mercy. And all this Thou sufferedst for man, for us miserable sinners who lay in darkness and the shadow of death, that Thou mightest make us the children of God, and exalt us to Everlasting Life. And now, Lord, Who hast done so much for us, than whom, without Thee, nothing could be more miserable, be pleased to make it effectual unto us, that Thy Sufferings be not, as to us, useless and lost, lest we become eternally miserable, and lost to all hopes and possibilities of comfort.

Thou, Lord, deservest more love than we can give. But do Thou turn us wholly into love, and all our love into obedience, and let our obedience be without reserve or interruption, that so we may hope Thou wilt accept such a return as we can make. Make us to be what Thou delightest in, that Thou mayest have all that we are or have from Thee, even

whatsoever in us Thou makest fit for Thyself; for we are Thine, bought with Thy Blood.

Teach us to live wholly to Thee, our Saviour; to be in all things conformable to the holy example of Thy Life and Sufferings; to be united unto Thee in an inseparable union; to own no passions or affections but what may be servants to Thee, and disciples of Thy Religion; to be ready to die for Thee.

O sweetest Saviour, clothe our souls with Thy holy robe; hide our sins in Thy wounds, and bury them in Thy grave; and let us rise in Thee to the life of grace, and live and grow in it, until we come to Thy Kingdom of glory. For Thy tender mercy's sake. *Amen.*

For the whole Catholic Church.

O Holy Jesus, King of the Saints, and Prince of the Catholic Church, preserve Thy Spouse whom Thou hast purchased with Thy Right Hand, and redeemed and cleansed with Thy Precious Blood, the whole Catholic Church from one end of the earth to the other. She is founded upon a Rock, but planted in the sea; O preserve her from the overflowings of ungodliness, from the floods of unbelief, heresy, sacrilege, and schism. Unite all her members with the bands of Faith, Hope, and Charity, in one external Communion, when it shall seem good in Thine eyes. Let the daily Sacrifice of Prayer and Sacramental Thanksgiving never cease, but, being

for ever presented in union with the Intercession of Thee her dearest Lord, may it for ever prevail for the obtaining for every one of her members pardon and salvation, and every needful grace and blessing. For Thy tender mercy's sake, Who livest and reignest with the Father and the Holy Ghost, ever One God, world without end. *Amen.* (*From Bp. Jeremy Taylor.*)

Blessing. The glorious Passion of our Lord Jesus Christ deliver us from sorrowful heaviness, and bring us to the joys of Paradise. *Amen.*

May Christ our Lord, Who redeemed us by the Blood of His Cross, mortify in us the carnal desires of the flesh; and as by dying He triumphed over death, so may He make us conquerors over all our sins. *Amen.*

The God of peace, That brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the Blood of the Everlasting Covenant, make us perfect in every good work to do His Will, working in us that which is well-pleasing in His sight, through Jesus Christ, to Whom be glory for ever and ever. *Amen.*

Selected Passages

OF HOLY SCRIPTURE, FOR THE COMFORT OF THE
SICK AND DYING.

“FEAR not, little flock, for it is your Father’s good pleasure to give you the Kingdom.”

“The Son of Man came to save that which was lost.”

“His Name is JESUS, for He shall save His people from their sins.”

“He bare our sins in His own body on the tree.”

“God so loved the world, that He gave His Only-Begotten Son, that whosoever believeth in Him should not perish, but have everlasting Life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned. He that believeth on the Son of God hath everlasting Life.”

Jesus says, “Whoso eateth My Flesh and drinketh My Blood hath eternal Life, and I will raise him up at the Last Day. For My Flesh is Meat indeed, and My Blood is Drink indeed. He that eateth My

Flesh and drinketh My Blood dwelleth in Me, and I in him. As the Living Father hath sent Me and I live by the Father, so he that eateth Me even he shall live by Me. This is that Bread which came down from Heaven; he that eateth of this Bread shall live for ever."

"I am come a Light into the world, that whosoever believeth on Me should not abide in darkness."

"Come unto Me, all ye that labour and are heavy laden, and I will refresh you."

"Him that cometh unto Me I will in no wise cast out."

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's House are many mansions. I go to prepare a place for you. And I will come again, and receive you unto Myself, that where I am ye may be also."

"Because I live, ye shall live also."

"Peace I leave with you, My peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

"As My Father hath loved Me, so have I loved you."

"Your sorrow shall be turned into joy. Ye now have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

"The Father Himself loveth you, because ye have loved Me, and have believed that I came out from God."

Jesus prayed for us, and said, "Father, I will that they whom Thou hast given Me, be with Me where I am: that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world."

"Through His Name, whosoever believeth in Him shall receive remission of sins."

"Through Him is preached unto us forgiveness of sins, and by Him all that believe are justified from all things."

"Believe on the Lord Jesus Christ, and thou shalt be saved."

"We are justified freely by His grace, through the redemption that is in Christ Jesus; Whom God hath set forth to be a Propitiation through faith in His Blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; that God might be just, and the justifier of him which believeth in Jesus."

"Being justified by faith, we have peace with God through our Lord Jesus Christ."

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then being now justified by His Blood, we shall be saved from wrath through Him."

"For if, when we were enemies, we were reconciled to God by the Death of His Son, much more, being reconciled, we shall be saved by His Life. And not only so, but we also joy in God through our Lord Jesus Christ, by Whom we have now received the atonement."

unto Himself, not imputing their trespasses to them. For He hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him."

Every sincere Christian may say of himself as Saint Paul said, "I live by the faith of the Son of God, WHO LOVED ME, AND GAVE HIMSELF FOR ME."

"We are all the Children of God by faith in Jesus."

"He hath made us accepted in the Beloved, in Whom we have redemption through His Blood, the forgiveness of sins, according to the riches of His grace."

"In Christ Jesus we who were some time far off, are made nigh by the Blood of Christ. His Blood is our Peace."

"He is made unto us wisdom and righteousness and sanctification and redemption."

"We look for the Saviour, the Lord Jesus Christ, Who shall change our vile body, that it may be like unto His glorious body."

Kingdom of His dear Son, in Whom we have redemption through His Blood, even the forgiveness of sins."

"Our life is hid with Christ in God. When Christ, Who is our Life, shall appear, then shall we also appear with Him in Glory."

"We wait for His Son from Heaven, Whom He raised from the dead, even Jesus, Who delivered us from the wrath to come."

"God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with Him."

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

"Our Saviour Jesus Christ hath abolished death, and brought life and immortality to light through the Gospel."

"It is a faithful saying, For if we be dead with Him, we shall also live with Him : if we suffer, we shall also reign with Him."

Jesus, by the grace of God, did "taste death for every man. For it became Him, for Whom are all things, and by Whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both He that sanctifieth and they who are sanctified are all of one : for which cause He is not ashamed to call them brethren. Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same ; that through

death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage."

"Seeing then that we have a great High Priest, that is passed into the Heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest that cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the Throne of grace, that we may obtain mercy, and find grace to help in time of need."

"He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

"By His Own Blood He entered in once into the Holy Place, having obtained Eternal Redemption for us."

"My son, despise not the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection to *the Father of Spirits*, and live? For they verily for

a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby."

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. . . . Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him."

"Take, my brethren, the Prophets, who have spoken in the Name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. . . . Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms. Is any sick among you? Let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the Name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

“Blessed be the God and Father of our Lord Jesus Christ, Which according to His abundant mercy hath begotten us again unto a lively hope by the Resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold which perisheth, though it be tried with fire, might be found unto praise and honour and glory at the Appearing of Jesus Christ: Whom having not seen ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls.”

“Be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time; casting all your care upon Him, for He careth for you.”

“If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

“If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and He is the Propitiation for our sins.”

“ Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.”

“ Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when He shall appear, we shall be like Him ; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself even as He is pure.”

“ Hereby perceive we the love of God, because He laid down His Life for us.”

“ In this was manifested the love of God towards us, because He sent His Only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the Propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.”

Here follow the glorious promises of our Lord and only Saviour JESUS CHRIST to them that overcome in the power of His grace, and are faithful unto the death, revealed in vision to Saint John in Patmos, for the comfort of Christ's Church militant here in earth.

“ He that hath an ear, let him hear what the Spirit saith to the Churches.”

I. “ To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God.”

II. He that overcometh shall not be hurt of the Second Death.”

III. "To him that overcometh will I give to eat of the Hidden Manna, and will give him a white stone, and in the stone a new Name written, Which no man knoweth saving he that receiveth it."

IV. "He that overcometh, and keepeth My works unto the end, to Him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father. And I will give him the Morning Star."

V. "He that overcometh the same shall be clothed in white raiment; and I will not blot out his name out of the Book of Life, but I will confess his name before My Father, and before His Angels."

VI. "Him that overcometh will I make a pillar in the Temple of My God, and he shall go no more out: and I will write upon him the Name of My God, and the name of the City of My God, which is New Jerusalem, which cometh down out of Heaven from My God; and I will write upon Him My new Name."

VII. "To him that overcometh will I grant to sit with Me in My Throne, even as I overcame, and am set down with My Father in His Throne."

"He that hath an ear, let him hear what the Spirit saith unto the Churches."

Besides the above "Comfortable Words" of God, extracted from Holy Writ, the sick Christian, in the anticipation of death, should devoutly study the latter part of the Book of Revelation, from Chap. xx. verse 11, to the end of Chap. xxii.

A Litany

OF INTERCESSION FOR THE SICK.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O God the Father of Heaven, have mercy, we humbly beseech Thee, upon Thy sick and suffering servant, on whose behalf we fly to Thee for succour.

Have mercy upon him [or her].

(And after each of the following Invocations shall be said, Have mercy upon him or her.)

O God the Son, Redeemer of the world,

O God the Holy Ghost, the Comforter,

O Holy, Blessed, and Glorious Trinity, Three Persons and One God,

O God, Who in the beginning didst of Thy righteous judgment make sickness, pain, and death, to be the penalty of sin,

O God, Who in the midst of judgment rememberest mercy, and dost not afflict willingly nor grieve the children of men,

O God, Who hast graciously promised, that

though Thou cause grief, Thou wilt yet have compassion according to the multitude of Thy mercies,

O Heavenly Father, Who of Thy tender mercy dost assure us that Thou chastenest those whom Thou lovest, and scourgest those whom Thou dost receive for Thy children,

O God, Who as a most loving Father dost chasten us for our profit, that we may be partakers of Thy righteousness,

O Heavenly Father, Who teachest us in Thy holy Word, that it is Thou that makest sore and bindest up, and that as Thou woundest so Thy hands make whole,

O Heavenly Father, Who dost encourage us in all our troubles to fly to Thee in prayer, and to cast all our care on Thee Who carest for us,

O God, Who at the prayer of Moses didst heal Miriam of her leprosy,

O God, Who at the prayer of Elijah didst restore to life the widow's son,

O God, Who hadst mercy even on wicked Ahab, when he humbled himself before Thee,

O God, Who at the prayer of Elisha didst restore to life the son of the Shunamite,

O God, Who didst hear the entreaty of Hezekiah, and didst prolong his days,

O Heavenly Father, Who in the example of Job hast taught us, that if we be patient under affliction, Thou art in the end very pitiful and of tender mercy,

Have mercy, we humbly beseech Thee, on Thy sick and suffering servant, on whose behalf we fly to Thee for succour.

O Jesus our Saviour, Who of Thine unspeakable love didst take our nature upon Thee, and wast in all points tempted like as we are, yet without sin,

Have mercy upon him.

O Jesus our Saviour, Who in our flesh didst suffer hunger, thirst, and weariness for us,

O Jesus our Saviour, Who didst go about doing good, healing all manner of sickness and disease among the people,

O Jesus our Saviour, Who in Thine earthly ministry of love shewedst especial pity towards them that were afflicted with bodily suffering and disease, and didst never refuse to heal any that came or were brought unto Thee in faith,

O Jesus our Saviour, Who in healing certain sick persons didst bid them sin no more, to shew unto us that our sicknesses are the consequences of our sins,

O Jesus our Saviour, Who in going to the grave of Lazarus didst weep when Thou sawest the sorrow of his family and friends,

O Jesus our Saviour, Who didst raise up even from the dead the daughter of Jairus, the son of the widow, and Lazarus Thy friend,

O Jesus our Saviour, Who of Thy tender mercy didst accept the prayer of the Gentile woman for her daughter, of the father of the lunatick for his son, of

the faithful centurion for his servant, and of his friends for the helpless paralytic,

O Jesus our Saviour, from Whose immaculate and life-living Body there went forth virtue which healed all who touched Thee with the touch of faith,

O Jesus our Saviour, Who for us didst suffer unspeakable anguish both of body and soul, in the Garden of Gethsemane, and upon the Cross,

O Jesus our Saviour, Who in Thy glorious Resurrection didst triumph over Death and corruption,

Have mercy, we humbly beseech Thee, on Thy sick and suffering servant, on whose behalf we fly to Thee for succour.

Jesus, Son of the Living God,

Have mercy upon him.

Jesus, Son of the Blessed Virgin Mary,

Jesus, Most Mighty,

Jesus, Most Merciful,

Jesus, our Refuge,

Jesus, our God and Saviour,

Jesus, our only Hope,

Jesus, our Advocate with the Father,

Jesus, the Lover of our souls,

Have mercy upon him.

By Thy Holy Incarnation,

By Thy sinless Birth,

By Thy lowly childhood,

[By Thy love of children,]

By Thy tender pity for the suffering,

By Thy compassion for the bereaved and afflicted,

By Thy mission to redeem and save, and to heal
the broken hearted,

By Thine Almighty all-constraining Love,

By Thine own Pains and Sufferings,

By Thy Death and Burial,

By Thy Descent into the Place of Departed
Spirits,

By Thy Glorious Resurrection and Ascension,

By the unspeakable tenderness of Thy Human
Heart whereby Thou, Who art our God, art touched
with the feeling of our infirmities,

Have mercy upon him.

We sinners do beseech Thee to hear us, O Lord
God, that Thy suffering servant may know and feel
that Thou of very faithfulness hast caused *him* to be
troubled, and that as many as Thou lovest Thou
dost rebuke and chasten, that they may earnestly
repent,

We beseech Thee, Good Lord.

*(And after each of the following supplications shall be
said, We beseech Thee, Good Lord.)*

That *he* may so take this visitation, that it may
effectually accomplish Thy purposes of mercy in the
amendment of *his* life, *his* more complete devotion to
Thee, and the final salvation of *his* soul,

That it may especially work in *him* a deeper
repentance for and hatred of sin, and a more
earnest resolution for the future to forsake all that
displeaseth Thee,

That it may lead *him* to set *his* affections on
things above, not on things on the earth, remem-

bering that the things which are seen are temporal, and the things which are not seen are eternal,

That Thou by Thy Holy Spirit wouldest teach *him* that it shall profit a man nothing to gain the whole world and lose his own soul, but that he that loseth his life for Thy sake, and according to Thy Will, the same shall save it,

That Thou wouldest graciously assure *him* that our Heavenly Father knoweth what things we have need of before we ask Him; and that we are of such value in His sight that even the hairs of our head are all numbered,

That Thou wouldest richly give to *him* Thy Holy Spirit to comfort and sustain *him*, to inspire *him* with perfect patience and resigned submission to Thy Holy Will, both under the present painfulness of *his* sickness, and as to its final issue, as well as with calm and humble confidence in Thee,

That in the midst of anguish and pain *he* may draw strength and patience from the thought of Thy sufferings upon the Cross,

That as Thou, for the joy that was set before Thee, didst endure the shame and torment of the Cross, so *he* may remember that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed hereafter,

That *he* may remember that unless we take up our Cross and follow Thee we cannot be Thy disciples; that we must through much tribulation enter into the Kingdom of God; and that if we

suffer patiently, and as Christians should, we shall also reign with Thee,

That Thou wouldest graciously provide *him* with all things needful as well for the body as the soul in this *his* time of trial; with the kind care and loving attendance of friends and physicians, and whatever may tend to ease *his* pain, to alleviate the discomforts of *his* sickness, and to restore *his* health; and wouldest mercifully bless the means employed to *his* perfect recovery, that *he* may praise Thy Holy Name, Who forgivest all our sins and healest all our infirmities,

That Thou wouldest take from *him* the spirit of impatient murmuring and repining at Thy All-Wise and gracious visitation, and wouldest give to those about *him* the grace of unwearied tenderness and of loving patience towards *him* in all *his* weaknesses of body, or mind, or temper,

We beseech Thee, Good Lord.

[¶ *The following Supplications may be used when there appears to be no hope of the sick person's recovery.*

O Jesus, Conqueror of sin and death, hear us of Thine unspeakable and most tender mercy, we most humbly beseech Thee, on behalf of this Thy servant whom, as it seemeth, Thou art calling unto Thyself: be with *him* as *his* Saviour and support, now and in *his* last hour, and let Thy Holy Spirit renew and sanctify and strengthen *him* with all needful grace, that in *him* Thou mayest see of the travail of Thy soul, and

be satisfied with the redemption of a soul whom Thou didst die to save,

Hear us, Good Lord.

Though, if so be, *he* must walk through the valley of the shadow of death, yet be Thou so with *him* to sustain and comfort *him*, that *he* may fear no evil,

Hear us, Good Lord.

Give *him* that sincere repentance for the sins, negligences, and ignorances of *his* past life, which Thou wilt accept: Give *him* full trust in Thee and in Thee alone: Seal unto *him*, in the holy ordinances of Thy Church, the full absolution and remission of all *his* sins: Vouchsafe unto *him* an abundant measure of Thy gracious presence in *his* last Communion, and so fill *him* with unfeigned love for and longing after Thee, that *he* may be indeed assured that it is far better to depart and to be with Thee,

Hear us, Good Lord.

Grant *him*, we pray Thee, that *his* departure may be without great terrors of mind or pains of body: and assure *him* that Thou wilt not afflict *him* with a single needless pang; suffer *him* not by any extremity of pain to be betrayed into sinful impatience, even in thought; and enable *him* in all things to say to our Heavenly Father, as Thou didst, "Thy Will be done,"

Hear us, Good Lord.

Suffer *him* not to be distracted from the thought of God, and of the needs of *his* soul, by too anxious

fears for the welfare of those whom *he* leaves behind, as knowing that Thou carest for and lovest all more tenderly than we can think,

Hear us, Good Lord.

Suffer *him* not to sin in leaving undone any act of justice towards others, or of needful restitution and satisfaction, according to the uttermost of *his* power, for all injuries and wrongs done by *him* to any other,

Hear us, Good Lord.

Suffer *him* not to be tormented by any doubts of that which *he* ought to believe to *his* soul's health, nor by any assaults or illusions of the Evil One; nor from extremity of pain or sickness to lose the right use of *his* reason; nor to be overcome with unreasonable amazement and terror at the approach of death,

Hear us, Good Lord.

Assure *him* that when *he* passeth through the waters Thou wilt be with *him*, and through the rivers they shall not overflow *him*; that Thy Hand will hold *him* fast, and Thine Arm will strengthen *him*; that Thy saving Presence can shield *him* even in the midst of the very fires; say unto *his* soul, I am thy Salvation; say unto *him*, Fear not, for I have redeemed thee, I have called thee by thy name, thou art Mine,

Hear us, Good Lord.

Teach *him* to remember Thy far greater Sufferings both of Body and Mind in Thy most holy Passion and Death, although Thou hadst done

nothing amiss ; and that we in all our sufferings suffer justly, as receiving but the due reward of our deeds,

Hear us, Good Lord.

Teach *him* in true penitence and humility to pray unto Thee, Lord, remember me when Thou comest in Thy Kingdom ; and comfort Thou *him* with the gracious assurance, To-day shalt Thou be with Me in Paradise,

Hear us, Good Lord.

Strengthen *him* in *his* last agony, as Thou didst holy Stephen, by faith to see Thee standing at the Right Hand of God, and to commit *himself* to Thee, saying, Lord Jesus, receive my spirit,

Hear us, Good Lord.

Let Thy holy Angels meet *his* departing soul, and carry it into the place of peace and rest and refreshment in Paradise, where it may enjoy the blessedness of Thy more immediate Presence, and the happy companionship of the Spirits of the Just,

Hear us, Good Lord.

Support and comfort us that survive in our hour of sorrow and bereavement ; teach us not to sorrow as those that have no hope, but to take refuge in Thy most tender and loving mercy, and to give up ourselves more earnestly to serve and follow Thee, to love and desire Thee above all things, and more and more to set our affections on things above,

Hear us, Good Lord.]

O Lamb of God, That takest away the sins of the world. *Save and deliver him.*

O Lamb of God, That takest away the sins of the world. *Comfort and strengthen him.*

O Lamb of God, That takest away the sins of the world. *Sanctify and redeem him.*

O Jesus, hear us,

O Jesus, graciously hear us.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father.

O Lord, save Thy servant. *Which putteth his [or her] trust in Thee.*

Send *him* help from Thy holy place. *And evermore mightily defend him.*

Let the Enemy have no advantage of *him*. *Nor the Wicked approach to hurt him.*

Be unto *him*, O Lord, a strong tower. *From the face of his Enemy.*

O Lord, hear our prayer. *And let our cry come unto Thee.*

Let us pray.

Collect. Almighty, Everliving God, Maker of mankind, Who dost correct those whom Thou dost love, and chastise every one whom Thou dost receive; We beseech Thee to have mercy upon this Thy servant visited with Thine Hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, (if it be Thy gracious Will;) and

whensoever *his* soul shall depart from the body, it may be without spot presented unto Thee ; Through Jesus Christ our Lord. *Amen.* (*Communion of the Sick.*)

O Lord, look down from heaven, behold, visit, and relieve this Thy servant. Look upon *him* with the eyes of Thy mercy, give *him* comfort and sure confidence in Thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety ; Through Jesus Christ our Lord. *Amen.* (*Visitation of the Sick.*)

Hear us, Almighty and most Merciful God and Saviour ; extend Thy accustomed goodness to this Thy servant who is grieved with sickness. Sanctify, we beseech Thee, this Thy fatherly correction to *him* ; that the sense of *his* weakness may add strength to *his* faith and seriousness to *his* repentance : That, if it shall be Thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in Thy fear and to Thy glory ; or else, give *him* grace so to take Thy visitation, that, after this painful life ended, *he* may dwell with Thee in life everlasting ; Through Jesus Christ our Lord. *Amen.* (*Ibid.*)

Almighty and Everlasting God, in Whose hands are the keys of life and death, and Whose infinite Wisdom disposes all things for the best to them that love Thee : Behold, we beseech Thee, Thy servant, whom Thou hast cast upon the bed of sickness, and support with Thy grace *his* afflicted spirit ; strengthen *his* faith, increase *his* hope, and perfect *his* charity,

and sanctify to *him* all *his* sufferings, that if Thy mercy shall restore *him* to health, *he* may more carefully amend the errors of *his* former life; and, if it shall please Thee to call *him* to Thyself, *he* may pass through the valley of the shadow of death with safety, and be transported by Thy holy Angels into the mansions of bliss, where no fears shall trouble *him*, no pains torment *him*, nor any grief disturb the quiet of *his* mind; but perfect security, pure delights, and unspeakable joys, shall for ever be established unto *him*; Through our Lord Jesus Christ, Thy only Son, Who with Thee and the Holy Ghost liveth and reigneth One God, world without end. *Amen.* (*Churchman's Guide.*)

A Prayer for a sick child.

O Almighty God, and Merciful Father, to Whom alone belong the issues of life and death; Look down from heaven, we humbly beseech Thee, with the eyes of mercy upon this child now lying upon the bed of sickness: Visit *him*, O Lord, with Thy salvation; deliver *him* in Thy good appointed time from *his* bodily pain, and save *his* soul for Thy mercies' sake: That, if it shall be Thy pleasure to prolong *his* days here on earth, *he* may live to Thee, and be an instrument of Thy glory, by serving Thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for Thy mercies' sake, in the Same Thy Son our Lord

Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. *Amen. (Visitation Service.)*

A Prayer for a sick person when there appeareth small hope of recovery.

O Father of mercies, and God of all comfort, our only help in time of need ; We fly unto Thee for succour in behalf of this Thy servant, here lying under Thy Hand in great weakness of body. Look graciously upon *him*, O Lord ; and the more the outward man decayeth, strengthen *him*, we beseech Thee, so much the more continually with Thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in Thy Son Jesus ; that *his* sins may be done away by Thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with Thee ; and that, if Thou wilt, Thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us : Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech Thee, against the hour of death, that after *his* departure hence in peace, and in Thy favour, *his* soul may be received into Thine Everlasting Kingdom, Through the merits and mediation of Jesus Christ, Thine only Son, our Lord and Saviour. *Amen. (Ibid.)*

A Prayer for persons troubled in mind or in conscience.

O Blessed Lord, the Father of mercies, and the God of all comforts; We beseech Thee, look down in pity and compassion upon this Thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; Thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, Who hast written Thy holy Word for our learning, that we, through patience and comfort of Thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of Thy threats and promises; that *he* may neither cast away *his* confidence in Thee, nor place it any where but in Thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up Thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which Thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of Thy Countenance upon *him*, and give *him* peace, Through the merits and mediation of Jesus Christ our Lord. Amen. (*Ibid.*)

A Prayer which may be said in case of sudden surprise and immediate danger.

O Most gracious Father, we fly unto Thee for mercy in behalf of this Thy servant, here lying under the sudden visitation of Thine Hand. If it be Thy

Will, preserve *his* life, that there may be place for repentance. But, if Thou hast otherwise appointed, let Thy mercy supply to *him* the want of the usual opportunity for the trimming of *his* lamp. Stir up in *him* such sorrow for sin, and such fervent love to Thee, as may in a short time do the work of many days: that among the praises which Thy Saints and Holy Angels shall sing to the honour of Thy mercy through eternal ages, it may be to Thy unspeakable glory, that Thou hast redeemed the soul of this Thy servant from eternal death, and made *him* partaker of the Everlasting Life, which is through Jesus Christ our Lord. For His infinite Merit's sake, Who liveth and reigneth with Thee and the Holy Ghost, One God, world without end. *Amen.*
(From the American Prayer Book.)

*For Persons who before their sickness have not
 led a good life.*

O Holy Jesus, Who of Thine infinite goodness didst accept the conversion of a sinner on the Cross; open Thine eye of mercy upon this Thy servant, who desireth pardon and forgiveness, though now so late *he* turneth unto Thee. Renew in *him* whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness. Consider *his* contrition; accept *his* repentance: and forasmuch as *he* putteth *his* full trust only in Thy mercy, impute not unto *him* *his* former sins, but strengthen *him* with Thy blessed Spirit,

and when Thou art pleased to take *him* hence, take *him* into Thy favour. This we beg through Thy Merits, O Lord, our Saviour and Redeemer. *Amen. (Ibid.)*

*For such an one when there seemeth small hope
of his recovery.*

O Father of mercies, and God of all comfort, we fly unto Thee for succour in behalf of this Thy servant, the hour of whose departure seemeth to be at hand. Blessed Lord, remember Thy mercies; look upon *his* infirmities; hear the voice of *his* complaint; set before *his* eyes the things *he* hath done in the body, which have justly provoked Thee to anger; and forasmuch as *his* continuance appeareth to be short amongst us, quicken *him* so much the more by the grace of Thy Holy Spirit; that *he* being converted and reconciled unto Thee, before Thy judgments have cut *him* off from the earth, may at the time of *his* death depart in peace, and be received into Thine everlasting Kingdom. Through Jesus Christ our Lord. *Amen. (Ibid.)*

*A Prayer in behalf of the sick person's friends
and attendants.*

O God, Whose days are without end, and Whose mercies cannot be numbered, make us, we beseech Thee, deeply sensible of the shortness and uncertainty of human life, and let Thy Holy Spirit lead

us through this vale of misery, in holiness and righteousness, all the days of our lives: That, when we shall have served Thee in our generation, and are to be gathered to our fathers, we may have the testimony of a good conscience, and may die in the Communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favour with Thee our God, and in perfect charity with all the world. All which we ask through Jesus Christ our Lord. *Amen. (Ibid.)*

A Thanksgiving for the beginning of a recovery.

Great and Mighty God, Who bringest down to the grave, and bringest up again, we bless Thy wonderful goodness for having turned our heaviness into joy, and our mourning into gladness, by restoring this our *brother* to some degree of *his* former health. Blessed be Thy Name that Thou didst not forsake *him* in *his* sickness, but didst visit *him* with comforts from above, didst support *him* in patience and submission to Thy Will; and, at last, didst send *him* seasonable relief. Perfect, we beseech Thee, this Thy mercy towards *him*, and prosper the means which shall be made use of for *his* cure: that being restored to health of body, vigour of mind, and cheerfulness of spirit, *he* may be able to go to Thine House, to offer Thee an Oblation with great gladness, and to bless Thy Holy Name for all Thy goodness

towards *him*, Through Jesus Christ our Saviour, to Whom with Thee and the Holy Ghost be all honour and glory, world without end. *Amen. (Ibid.)*

¶ *And the Reader, after using, according to opportunity, such of the preceding Collects and Prayers as may be suitable, shall always conclude with*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with this our sick brother [*or sister*], and with us all, now and evermore. *Amen.*



Commendation of the Dying.

NOTE—*When it seems that death is approaching, the Parish Priest, if not at the time in the house, should at once be summoned, or, in his absence, any Priest that can be found, to give the departing soul the last consolations of Religion, according as he may deem necessary and suitable, to pray with him and for him, together with other Christian friends that may be at hand to take part in this pious and most necessary duty, to commend him in his last moments to the mercy of our Heavenly Father through Jesus Christ our Lord, and to comfort the Survivors.*

¶ *The Priest, or other person officiating, shall stand by the side of the sick person and say as follows, the rest present all kneeling, and making the responses in a low and quiet voice.*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O God the Father, of Heaven, have mercy upon this Thy servant, whose soul Thou art calling unto Thyself,

Have mercy upon him.

O God the Son, Redeemer of the world, have mercy upon him.

Have mercy upon him.

O God, the Holy Ghost, the Comforter, have mercy upon *him*.

Have mercy upon him.

O Holy, Blessed, and Glorious Trinity, have mercy upon *him*.

Have mercy upon him.

Jesus, Son of the Living God,

Have mercy upon him.

(And after each of the following Invocations shall be said, Have mercy upon him.)

Jesus, Son of the Blessed Virgin Mary,

Jesus, Most Mighty,

Jesus, Most Merciful,

Jesus, our Refuge,

Jesus, our God and Saviour,

Jesus, our only Hope,

Jesus, our Mediator and Redeemer,

Jesus, our Advocate with the Father,

Jesus, our all-atoning Sacrifice and Propitiation,

Jesus, our perpetual Intercessor,

Jesus, Lover of our souls,

Jesus, Conqueror of death and sin, *Have mercy upon him.*

Be merciful to *him*, O Jesus,

And spare him, Good Lord.

Be merciful to *him*, O Jesus,

Help and deliver him.

Be merciful to *him*, O Jesus,

And succour and save him.

From Thy wrath,

Good Lord, deliver him.

(*And after each of the following Deprecations shall be said, Good Lord, deliver him.*)

From the snares of the devil,
From all evil,
From the power of *his* sins,
From the guilt of *his* sins,
From the punishment of *his* sins,
From final impenitence,
From terror and despair,
From doubt and distrust,
In this hour of *his* death,
In the day of Judgment,
By Thy holy Incarnation,
By Thy sinless Birth,
By Thy lowly Childhood,
By Thy pure and holy Youth,
By Thy suffering Manhood,
By Thy Poverty and Tears,
By Thy Labours and Sorrows,
By Thy Cross and Passion,
By Thy Death and Burial,
By Thy going into the Place of Departed Spirits,
By Thy glorious Resurrection and Ascension,
By Thy Almighty Intercession,
By Thy marvellous and unspeakable Love,
By the grace of the Holy Ghost the Comforter,
For Thine own Glory,
Good Lord, deliver him.

We sinners do beseech Thee to hear us, O Lord
God, that in this *his* last agony Thou wouldest

mercifully help *him* and comfort *him*, and finally and for ever save and deliver *him*,

We beseech Thee, Good Lord.

That Thou wouldest vouchsafe unto *him* true, full, and unfeigned repentance for all the sins and errors, the negligences and ignorances, whereby *he* hath ever sinned against Thee, by sight or hearing, or smell, by touching or tasting, by thinking, speaking, or doing, in body, in mind, or in spirit,

We beseech Thee, Good Lord.

That Thou wouldest vouchsafe unto *him* a steadfast faith and trust in Thee, and in Thee alone, in Thine all-sufficient Merits, in Thine all-atoning Blood, and wouldest wash *him* therein from every stain of sin, that *he* may be presented unto *his* Heavenly Father without spot or blemish,

We beseech Thee, Good Lord.

That Thou wouldest comfort *his* soul by the inward sustaining powers of Thy Holy Spirit, filling it with perfect peace in Thee, with joy in loving Thee, with sure hope in Thee, with humble longing and desire for Thee; and wouldest graciously cause *him* to know and feel, as flesh and heart fail, that Thou art the Strength of *his* heart, and *his* portion for ever,

We beseech Thee, Good Lord.

That Thou wouldest mercifully assuage *his* bodily pains as *his* end draws near, and wouldest vouchsafe unto *him* clearness of mind and right use of reason, as well as calmness of spirit, that *he* may not by any distractions be diverted from the thought of Thee,

We beseech Thee, Good Lord.

That Thou wouldest so direct and instruct *him* by the inward suggestions of Thy Holy Spirit, and so strengthen *him* in body and in mind, that *he* may be enabled to do all that Thou wouldest have *him* do, before *he* depart hence and be no more seen,

We beseech Thee, Good Lord.

That in *his* last agony Thou wouldest be with *him*, to be *his* Saviour, in all Thy grace and power, as God Incarnate the Redeemer of the world, and wouldest graciously receive *his* spirit, that *he* may be with Thee in Paradise,

We beseech Thee, Good Lord.

O Lamb of God, That takest away the sins of the world,

Save and deliver him.

O Lamb of God, That takest away the sins of the world,

Comfort and strengthen him.

O Lamb of God, That takest away the sins of the world,

Have mercy on and redeem him.

O Jesus, hear us.

O Jesus, graciously hear us.

Let us pray.

Our Father.

O Lord, hear our prayer,

And let our cry come unto Thee.

O Eternal Father, we pray Thee of Thine Infinite Goodness, through the Life and Death of Thy most dearly beloved Son, that Thou wouldest grant unto

N. Thy servant that *he* may die in Thy grace, and at peace with Thee. *Amen.*

O most gracious Jesus, by the love of Thine Holy Father, wherewith from everlasting He hath loved Thee, by Thy last words wherein upon the Cross Thou didst commend Thy Spirit into His Hands, receive *his* spirit, we beseech Thee, when *he* dies. *Amen.*

O Holy Ghost, kindle in *him* the perfect love of God, and strengthen *his* soul therein until its departure out of this life. *Amen. (Cæleste Palmetum.)*

Remember, O Lord Jesus, that Thou wast once in the agonies of death, and in Thine extremity didst cry unto the Eternal Father, commending Thy Spirit into His Hands, and giving up the Ghost. Behold now this Thy servant, who in *his* anguish cries aloud to Thee, and stand Thou by *him*, to defend and comfort *him*, in this *his* last and extreme distress.

Remember, O Lord Jesus, how Thine Arms were stretched forth upon the Cross, Thine Hands and Feet nailed fast, Thy Side pierced with the lance, Thy holy Head bowed down in weakness and in death; and look now with pity, we beseech Thee, on the sufferings of this Thy servant, whose soul, now departing out of this world, seeketh refuge in Thee. Receive *him* into Thine Arms, shelter *him* in Thy Bosom, and there keep *him* safely from all dangers and alarms. Into Thy Hands we commend *his* spirit, which has been created and redeemed by Thee; despise not then, O Lord, the work of Thine

own Hands. For Thy tender mercy's sake. *Amen.*
(*Churchman's Guide.*)

Short Prayers to our Lord Jesus Christ, which may be said for the sick person, distinctly, and at intervals, as death seems to be approaching.


I adore Thee, O good Jesus, Who by Thy Sufferings hast redeemed the world. Save me now, O my Jesus, Who hast redeemed me by Thy Blood. Draw me to Thee, Who hast promised to draw all things to Thee. Hold me fast, and let no power of the enemy take me out of Thy Hand: let nothing any more divide me from Thee.

Merciful Jesus, I beseech Thee, by Thy precious Blood, which Thou wast pleased to shed for sinners, wash me, purify me, and cleanse me from all my iniquities.

O good Jesus, graciously hear me, hide me within Thy Wounds, be ever with me, call me at the hour of death, command me to come to Thee, that I may take part with the Blessed, and praise Thee without end.

Look on me with the eyes of mercy, my Lord Jesus Christ, Eternal King, God and Man, Who wast crucified for man. Give ear to my cry, because I put my trust in Thee; have mercy on me, who am covered over with misery; Thou Who art the Fountain of mercy, a Fountain ever flowing.

Be mindful of me, O Lord, Thy poor creature, whom Thou hast redeemed with Thy Blood.



I see Thee, my dear Redeemer, fastened on the Cross, with Thy Arms stretched forth, and Thy Head bowing down, as ready to receive us into Thy embraces; I hear Thee in words full of compassion inviting all to come to Thee: *Come unto Me, all ye that labour, and are heavy laden, and I will refresh you.*

Jesus Christ, Fountain of mercy, have compassion on Thy poor servant, and help me in this time of my distress. Let Thy Death and Passion plead for me, and stand betwixt my soul and Thy Judgment.

I give myself wholly into Thy Hands, reject me not. Now, Lord, according to Thy good will, shew mercy to me; command my soul to be received in peace; for Thou hast redeemed me, O God of Truth. Lord Jesus, let those sweet words sound in my ears, *This day shalt thou be with Me in Paradise.*

Receive me, my crucified Jesus, into Thy loving Arms, which were stretched on the Cross for me; receive me into those embraces of Thy infinite Charity, and draw my soul to Thee; receive me, good Jesus, in Thy mercy, receive my soul in peace. (*Ibid.*)

To be said in behalf of the Dying.

Receive, O Lord, Thy servant into the place of peace, where *he* may find the salvation which *he* hopes for from Thy mercy. *Amen.*

Deliver, O Lord, the soul of Thy servant from all the penalties of sin, and from all *his* troubles. *Amen.*

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Enoch and Elijah from the common death of all men. *Amen.*

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Noah from the Flood. *Amen.*

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Job from his sufferings. *Amen.*

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Lot out of Sodom from the flaming fire. *Amen.*

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Moses and his people from the hand of Pharaoh, king of Egypt. *Amen.*

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Daniel from the lions' den. *Amen.*

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst the Three Children from the furnace of fire, and out of the hand of the wicked king. *Amen.*

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst David from the hand of King Saul, and from the hand of Goliath. *Amen.*

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Peter and Paul from their prisons. *Amen.*

And as Thou hast ever delivered the souls of Thy holy Martyrs from their pains and torments, so now vouchsafe to deliver the soul of Thy servant, and

cause it to rejoice with Thee in heavenly bliss. For Thy most tender mercies' sake. *Amen.*

*A Commendatory Prayer for a sick person at
the point of departure.*

O Almighty God, with Whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this Thy servant, our dear *brother*, into Thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching Thee, that it may be precious in Thy sight. Wash it, we pray Thee, in the Blood of that Immaculate Lamb, That was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before Thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ Thine only Son our Lord. *Amen. (Visitation Service.)*

God the Father, Who created thee, God the Son, Who redeemed thee, God the Holy Ghost, Who

hath infused His grace into thee, be with thee in this Thy trial, and bring thee through to everlasting peace. *Amen.*

We commend thee, most dear *brother*, unto God Almighty, and commit thee unto Him Whose creature thou art: that when thou shalt have paid by dying the debt of human nature, thou mayest return unto thy Maker, Who formed thee of the dust of the ground. May holy Angels come to meet thy soul as it departeth from the body. May Jesus appear to thee with gentle and gracious Countenance, and bid thee take thy place with those who are evermore with Him. Mayest thou never know the horror of darkness, or the flames of torment. May the devil and his evil spirits flee from before thee and thy guard of Angels. Let God arise to thy help, and let His enemies be scattered: let them also that hate Him flee before Him. Like as smoke vanisheth, so let them vanish away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God. But let the righteous be glad, and rejoice before God. May Christ, Who was crucified for thee, deliver thee from torments. May Christ, Who vouchsafed to die for thee, deliver thee from eternal death. May Christ, the Son of the Living God, set Thee amid the ever-verdant pastures of His Paradise. May He Who is the True Shepherd acknowledge thee for one of His own sheep. May He absolve thee from all thy sins; and set thee at His Right Hand in the

company of His Elect. Mayest thou see thy Redeemer face to face, and, standing evermore before Him, behold with happy eyes the Truth itself made plain. And so being placed among the blessed, mayest thou in Bliss Eternal behold and know thy God. *Amen.*

¶ *And if the soul be long in parting, let the Reader repeat in the ear of the dying person the "Comfortable Words" out of the Holy Communion Service, or some of the selected texts of Holy Scripture, p. 255—264.*

¶ *But if the dying person seem to be insensible, let the following Prayers be said.*

I.

Lord, have mercy upon *him*.

Christ, have mercy upon *him*.

Lord, have mercy upon *him*.

Our Father.

O Lord Jesu Christ, by Thy most holy Agony, and Thy prayer wherein in Gethsemane Thou didst pray for us, when Thy Sweat was as it were great drops of Blood falling down to the ground; We beseech Thee that Thou wouldest vouchsafe to offer and shew forth before God the Father Almighty Thy Sweat of Blood, which in Thine Anguish Thou didst most abundantly shed for us; and wouldest plead it against the multitude of the sins of this Thy servant; and deliver *him* in this hour of *his* death from all the pains and sufferings which for *his* sins *he* fears *he* has deserved. For Thy tender

mercies' sake, Who livest and reignest with the Father and the Holy Ghost, One God, world without end. *Amen.*

II.

Lord, have mercy upon *him*.

Christ have mercy upon him.

Lord, have mercy upon *him*.

Our Father.

O Lord Jesu Christ, Who didst vouchsafe to die for us upon the Cross, we beseech Thee that Thou wouldest vouchsafe to offer and to shew forth before God the Father Almighty all Thy bitter Pains and Sufferings which for us miserable sinners Thou didst endure upon the Cross, especially at the time when Thy spotless Soul departed out of Thy most holy Body; and wouldest plead them for the soul of this Thy servant; and deliver *him* in the hour of *his* death from all the pains and sufferings which for *his* sins *he* fears *he* has deserved. For Thy tender mercies' sake, Who livest and reignest with the Father and the Holy Ghost, One God, world without end. *Amen.*

III.

Lord, have mercy upon *him*.

Christ, have mercy upon him.

Lord, have mercy upon *him*.

Our Father.

O Lord Jesu Christ, Who by the mouth of Thy Prophet hast said, *I have loved thee with an everlasting*

love; therefore with loving-kindness have I drawn thee; We beseech Thee that Thou wouldest vouchsafe to offer, and to shew forth before God the Father Almighty, that Thine unspeakable love which drew Thee down from Heaven to earth to endure Thy bitter Sufferings and Death; and wouldest plead it for the soul of this Thy servant. Deliver *him*, O Lord, from all the pains and sufferings which for *his* sins *he* fears *he* has deserved. Save *his* soul at this hour of its departure. Open unto *him* the door of Life, and make *him* to rejoice with Thy Saints in Glory Everlasting. O most merciful Lord Jesus Christ, Who hast redeemed us with Thy most Precious Blood, have mercy on the soul of this Thy servant, and vouchsafe to admit it to the bright and pleasant abodes of Paradise, that it may live with Thee and Thine Elect, and may never be separated from the love of Thee, Who livest and reignest with the Father and the Holy Ghost, ever One God, world without end. *Amen.*

¶ *And when it seems that the soul is about immediately to depart, the following may be said.*

Into Thy merciful hands, O Lord, we commend the soul of this Thy servant, now departing from the body: acknowledge, we meekly beseech Thee, a work of Thine hands, a sheep of Thine own fold, a lamb of Thine own flock, a sinner of Thine own redeeming. Receive *him* into the blessed arms of Thine unspeakable mercy, into the sacred rest of

Thine everlasting peace, and into the glorious estate of Thy chosen saints in heaven.

God the Father, Who hath created thee; God the Son, Who hath redeemed thee; God the Holy Ghost, Who hath poured down His grace upon thee, be now and evermore thy defence, assist thee in this thy last trial, and bring thee into the way of everlasting life. Amen.

Christ, Who redeemed thee with His Agony and bloody Death, have mercy upon thee, and strengthen thee in this agony of death. Amen.

Christ Jesus, Who rose the third day from death, raise up thy body again in the resurrection of the Just. Amen.

Christ, Who ascended into heaven, and now sitteth on the right hand of God, bring thee unto the place of eternal happiness and joy. Amen

God the Father preserve and keep thee. God the Son assist and strengthen thee. God the Holy Ghost defend and aid thee. God the Holy Trinity be ever with thee, that thy death may be precious in the sight of the Lord, with Whom thou shalt live for ever. Amen. (*Bp. Cosin.*)

Lord, now lettest Thou Thy servant depart in peace. Remember not, we beseech Thee, the sins of *his* youth: but according to Thy mercy think Thou upon *him*, O Lord, for Thy goodness. Into Thy hands, O God, we commend *his* spirit, for Thou hast redeemed it, O Lord, Thou God of truth. Bring *his* soul out of prison, that it may praise Thee. O deliver *him* from the body of this death. Say unto his soul, I

am thy salvation. Say unto *him*, To-day shalt thou be with Me in Paradise. Let *him* now feel the salvation of Jesus, let *him* now feel the anointing of Christ, even the oil of gladness wherewith Thou art anointed. Guide Thou *him* through the valley of the shadow of death. Let *him* see the goodness of the Lord in the land of the living. O Lord, command *his* spirit to be received up to Thee in peace. O Lord, bid *him* come to Thee. Lord Jesus, receive *his* spirit, and open to *him* the gates of everlasting glory. Let Thy loving Spirit lead *him* forth into the land of righteousness, into Thy holy hill, into Thy heavenly Kingdom: Send Thine Angel to meet *him*, and carry *him* into Abraham's bosom. Place *him* in the habitation of light, and peace, and joy, and gladness. Receive him into the arms of Thy mercy, and give *him* an inheritance with Thy Saints in light, there to reign with Thy elect Angels, Thy blessed Saints departed, Thy holy Prophets and glorious Apostles, in all joy, glory, felicity, and blessedness, for ever and ever. *Amen. (Visitatio Infirmorum.)*

¶ *And when the soul is actually departing, let the following be said.*

Go forth, Christian soul, out of this world,

✠ In the Name of God the Father Almighty, Who created thee; of Jesus Christ the Son of the Living God, Who suffered for thee; and of God the Holy Ghost, Who was poured forth upon thee.

This day let thy place be in peace, and thy habitation in holy Zion.

And all shall answer, Amen.

¶ *And when the soul has departed, let the following be said by all kneeling.*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.


Our Father.

V. The Lord gave, and the Lord hath taken away.

R. *Blessed be the Name of the Lord.*

Almighty God, with Whom do live the spirits of them that depart hence in the Lord, and with Whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give Thee hearty thanks for that it hath pleased Thee to deliver this our *brother* out of the miseries of this sinful world; beseeching Thee, that it may please Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy Kingdom: that we, with all those that are departed in the true faith of Thy holy Name, may have our perfect consummation in bliss, both in body and soul, in Thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

[*See also the Prayers on pages 212—214.*]



THE END.



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